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*CHRIST'S SALVATION.**

Heb. vii. 25. Wherefore also He is able to save to the uttermost them that draw near unto God by Him, seeing He ever liveth to make intercession for them.

CHRIST is spoken of here as a priest. The work of the priests under the old dispensation was to make intercession to God for the people, to draw near to God on their behalf. And that temporary priesthood gave place to Christ's eternal priesthood. He ever liveth to make intercession for His people. I don't think we are to press the meaning of the word intercession. It is often read with the emphasis on intercession; whereas, the emphasis is on ever liveth. How He intercedes is not made clear; and is really not important. There are three main ideas in the text,—(1) that Christ is a living Saviour; (2) the perfection of His Salvation; (3) the human condition of Salvation—to draw near unto God by Him.

I. Christ is an ever-living Saviour. This is the fact that the writer labours to impress most deeply on his readers. He is a Priest not made after the law of a carnal commandment, but after the power of an endless life. That is the great truth. That is the view of Christ it is most necessary for us to keep before us.

In His character Christ is the same yesterday, to-day, and for ever. But in His work in relation to our life there is a Christ of the past and a Christ of the present and a Christ of the future. The Christ of the past, He Who lived in Galilee and died on the Cross in Jerusalem, is Christ the Expiator, Christ the Reconciler. The Christ of to-day is Christ the Prince and the Saviour. The Christ of the future is Christ the Judge and Consummator. By His death we are reconciled to God and our sins are removed; by His life we are brought to final Salvation; and at last all shall be judged by Him.

* A sermon preached in West Free Church, Brechin, 26th May, 1895.

In those days of long ago Christ humbled Himself for our sake and became obedient unto death, even the shameful death of the cross. He took the form of a servant; He lived a life of loneliness and suffering; He endured reproach and insult. He went about doing good, and for all the good He did men hated Him and crucified Him. He died for our sins. So ended His earthly life—a life full of grace and glory; full of attraction and love—the redeeming love of God.

Some know no other Christ than that. Christ is to them a memory. When they think of Him their minds go back again over the intervening centuries to those years spent in Galilee and Judea. The gift of Christ to humanity is in their view only the ideas He impressed upon it, and the impulse He gave it. The ideas remain and the impulse still is felt; but Christ Himself the world knows no more.

> " Now he is dead! Far hence He lies
> In the lorn Syrian town;
> And on His grave, with shining eyes,
> The Syrian stars look down."

But that is not the Christ Whom we preach, the Christ of Whom the Gospels speak, the Christ Whom the Apostles proclaimed—the risen and living Christ.

The teaching of Christ is no doubt of inexpressible value, and the impulse of His earthly life exceeding great; yet greater than both is His active power as a risen and living Saviour now. This is the message of the New Testament. It was the knowledge of the living Christ that sent forth the Apostles to proclaim the Gospel. Had Christ not risen, there would have been no proclamation of the Gospel; there would have been no Gospel to proclaim except a Gospel of despair. Had Christ not risen, and did not His power work in the world, the impulse of His earthly life would long ere now have been quite destroyed. But Christ rose from the dead and is alive for evermore. There is no fact of history so thoroughly established by evidence as the resurrection of Christ: the events that followed are utterly unintelligible except we believe in His resurrection. The combined experiences of millions of men all down the centuries witness that Christ is a living present Saviour.

He is an ever living Saviour. The lapse of years has no effect on him. Christ being raised from the dead dieth no more;

death no more hath dominion over Him. "For the death that he died, he died unto sin once (for all); but the life that he liveth he liveth unto God." That life is now beyond the reach of sin, beyond the influence of time, but not beyond the reach of compassion. He lives the life in God that knows no change of time, and no decay; but it is with the same heart of pity and love, that had compassion on the multitude, that wept for human suffering and grieved over human hardness; that comforted broken hearts and spoke forgiveness to the sinful. Still He looks with compassion on the multitudes that crowd the arena of human life. He has a personal knowledge of every man, and of all our minds, of all our sins; of all our temptations, of all our trials, and of all our discouragements and dangers. He is active in the world now, active not as a general influence, but as a living, discriminating person. He is a living Saviour—a person to whom we can look as to a dear friend.

By studying the record of His earthly life we learn to know what Jesus is, and what He would have us be; by looking to His second coming we are put in possession of a great and inspiring hope; but the great thing is to remember that He is living now; that we may live in actual fellowship with Him now; that we can speak to Him now as to a personal friend; that we are not left to fight our battle alone; that in Him we have a present help for every time of need; that we can talk and walk with Him not as a memory or a shadow as in the case of other men long dead; but as living, an ever-living person, who is in real communication with our life.

II. And so He is able to save to the uttermost those that come unto God by Him.

Our loss and misery is that we are far off from God. To be eternally lost is just to be eternally distant from God; to be exiled from His presence for ever; to be cast into that outer darkness where no ray of hope comes and no light of the divine goodness reaches. To be saved is just to be brought to our proper home, to the presence of God our Father. For this purpose Christ came and died—that He might bring us to God. There is no other salvation than this—to come unto God—to draw near unto God. And there is no true way of drawing near unto God but by Jesus Christ. There is one mediator between God and men, the man Christ Jesus. We must come unto God by Him. We need a mediator. The longer I live the more

deeply I feel how much I need a mediator to come between me and God, one by whom I can approach God.

(1) I need a mediator because I am ignorant of God. God is infinitely distant from me; infinitely far above me. I cannot by searching find out God. I cannot know God. "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath revealed Him." Jesus Christ is the revelation of God. In Him I learn to know what God is. In Him I approach God with my understanding. Apart from Christ what do we know of God? All our highest knowledge of God comes through Jesus Christ.

(2) But I need a mediator still more because I have been a rebel against God. I need a mediator to reconcile me to God: to make peace between me and God; to make propitiation for my sin. And Jesus Christ is the propitiation for our sins and for the sins of the whole world. And so I come to God by Him with my conscience. He takes away the enmity, He makes peace. He makes intercession for me. Through Him we come to know that God is seeking to reconcile us to Himself. We could not otherwise be sure that God would forgive us. But in Christ we have the assurance of forgiveness.

(3) I need a mediator because God is holy, and without holiness no man shall ever see Him, while I am most unholy. I could not stand before Him; I could not come into His presence; He could not look upon me. But I stand behind Christ; He stands before God for me.

(4) I need a mediator because God is a living God and I am dead. I need to be born again to live unto God; and that life comes to me in Jesus Christ. By Him we come to God at first and by Him we must continue to come.

These are only different ways of expressing the same thing, perhaps: but I wish to bring home to you your need of a mediator. We are apt to forget it. There is no real means of access unto God but by Him. He is the Way, the Truth and the Life. Many who explicitly profess to be Trinitarians are in their practical religion worse than unitarian. Christ is pushed from His mediatorial position. They act and think as if they could come to God without Him. This is going against the whole Spirit of the New Testament. There, we are presented with Christ as the mediator in every thing. To the believer He is the only and the abiding way of approach unto God. We are com-

manded to draw near to God in prayer; but it is through Jesus Christ. We glorify God through Him; we offer thanks to God by Him; everything is to be done in the Name of Jesus Christ. The lack of vitality and the many failures of Christians are often due to their forgetting to draw near unto God by the appointed way.

III. But if we come unto God by Him, then He is able to save us to the uttermost. He is able to save to the uttermost them that come unto God by Him. However great your guilt, He can save you, He can secure your pardon. There is no guilt so black but the blood of Christ can wash it away. He is able and He is willing, do not doubt. There is no depth of guilt and degradation to which His Power and His Love do not reach.

No one that comes to Him will be rejected. Though a man grow old in sin and be soaked in crime, Christ is able to save him, able to save him to the verge of death. If the most sinful wretch even in the last moments of his life in sincerity cast himself on Christ for salvation, He is able to save him: He will save him.

However strong the hold sin has upon you, He is able to save you. Believe me, or rather believe the Word of Christ, the Word of God. Christ is indeed able to save you now from the slavery of sin if you only trust Him. He is a living Saviour and is the supreme power in the Universe. If you trust Him, He will not allow sin to have dominion over you. He will break the bands of sin though strengthened by long habit. The salvation which Christ brings is a present salvation. There are many strange and perplexing things happen in the experience of believers in Christ, lapses and backslidings, obscurations of faith, and falling into sin—temporary aberrations. But it remains true that Christ is able to save to the uttermost them that come unto God by Him, able to break the most inveterate evil habit, to overcome the strongest evil craving.

I think what makes it most difficult for Christ to save men is the want of faith in His power among the body of His people, and that want which so many show is due to their own defeat, and their defeat is due to their not living up to the power given them by Christ. When a man with purpose of heart cleaves to Christ for himself and experiences Christ's power in overcoming his own sins, then he is full of confidence that Christ will save others; but when a man is half-hearted in working out his own

salvation and loses his grasp on Christ's saving power for himself, he loses heart and grasp on the lives of others and despairs of their salvation, at least in this life.

This loss of tone and victorious temper is a mark of a good many Christian men and women at the present time. And it is the cause chiefly of the Church's weakness. How can the Church do any good without faith? It is by faith Christ works. Faith will save the world. Members of the Church who have no real faith in Christ's power to save and willingness to save and no personal interest in the salvation of men, are worse than useless. They are a drag and a hindrance on the cause of Christ, they damp and chill the faith of others.

There is a sterile, hopeless kind of Christianity which seems to be prevalent at present, which deprives Christ of all real power. It believes Christ may be able to save those who are not far gone in the disease of sin—the virtuous and respectable; but as for great sinners, and those confirmed in vice, it is not to be hoped that they should be saved—at least in this life. All that can be done is to try to prevent men and women from falling into the river of vice. Once they are in and flowing down no power can save them. We can only groan and sigh over them from the bank. No wonder though the poor victims themselves lose heart. If you want a man saved, you must believe in his salvation and strengthen him with your belief.

Be more in earnest with your own salvation, and you will have more faith in the salvation of others. Be done with the drear, barren heartlessness that is full of misgiving and anticipates defeat. Christ will not save a man against his will. He will not compel a man to salvation. But if a man come to Him sincerely, doubt not He is able to save him from his vices, from his sins, save him from the uttermost, save him though he be a wreck. Though you be carried down the stream of drunkenness or that even more tenacious stream of licentiousness, and none on the banks can reach, yet if you only look up and lay hold of the hand of Christ He is able to pull you out even on the very edge of the fall.

Sin has an awful hold on the heart, but Christ is able to break its hold. "O, wretched man that I am," said Paul, "who shall deliver me from the body of this death?" And he triumphantly answers his own question—"I thank God through Jesus Christ our Lord." Men say that there are at least cases beyond the power of Christ: at least cases which He does not save. Confirmed drunk-

ards and licentious persons are never saved, it is sometimes said. But Christ saved Augustine from a licentious life; He saved Gough from his drunkenness; and thousands more like them.

Let no man despair. You cannot get too deep down for Christ to reach and save you. The deeper you feel your own helplessness, the easier will it be for Christ to save you. We are only so far safe, when we depend on a mightier arm than our own for support; our very strength lies in our weakness. What makes it so difficult for Christ to save some men is that they never really know how bad and how helpless they are. They never give up the notion of saving themselves. But you who feel the power of sin, you who have the conceit knocked out of you, you who feel carried away by your sins, you who are like drowning men, you are in the very condition for salvation, if only, convinced of your own weakness, you lay hold of Jesus Christ. You cannot save yourself—you may as well give up trying. "He is able to save to the uttermost."

One day when my window was up a little bee came into my room. Wishing to go out again, it tried to make its way through the glass. It buzzed against it with much vigour, and I watched with interest. Every now and again it fell down almost to the open space, but as often it went up again, and struggled again. And I thought, how human. There is a man striving to escape through the limits that shut him in, while he neglects the only way of escape. At last the poor bee in weariness or despair gave up the struggle and fell down, and so came into the current of the open window and was carried out into liberty.

So, if in simple faith you throw yourself on the mercy and saving power of Christ, you will be carried out into pardon, peace, and liberty. Cling to Him all your days and you will be safe; safe now, safe all through life, safe in the Day of Judgment. He will save you unto the uttermost. Wherever you go He will be with you; whatever perils surround you He will save you; whatever temptations assail you, He will save you—to the uttermost, to the uttermost ends of the earth, to the uttermost depth of weakness and need, to the uttermost of your life, to the uttermost length of time.

JOHN MACKENZIE.

THE PORTUGUESE IN COCHIN
(*continued*).

The Portuguese empire in India which had attained its full meridian of glory in the beginning of the sixteenth century began to wane by the commencement of the seventeenth century and the prestige of that nation was lost for ever. Their mercantile enterprise and their missionary zeal now ceased. The Portuguese soon found other rivals—England, France and Holland—and these tried to secure a share in the Asiatic trade.

The Dutch were purchasing spices and other productions of India from Lisbon and selling the same to the other nations of Europe. Philip II. conquered Portugal and suppressed this trade. The Dutch therefore tried to discover a trade route by the northern seas to India, but without success. Houtman, a native of Holland in prison in Lisbon for a debt, proposed to the Dutch merchants to reveal to them the information he had gathered of Indian navigation and commerce on condition of their liberating him from prison. His proposal was accepted, his debt was liquidated, and he was released from confinement. A Dutch East India Company was organised in the following year, which sent forth four ships to India under Houtman in 1594. On his arrival in India, war soon commenced between the rival powers—Portugal and Holland—which terminated in the total annihilation of the Portuguese power in the East.

Between 1595 and 1601 no less than fifteen expeditions appear to have been sent forth to India by the Dutch, probably "to make discovery of lands go hand in hand with commerce and colonisation."* Between 1601 and 1612 nine voyages of the English East India Company were made to India.†

After the conquest of Portugal by Spain, the connection between the Portuguese settlements in India and the mother country greatly declined. The colonies had to be maintained solely by the income obtained there. This consequently involved them in a destructive war with the Dutch. The native princes deserted them. The Portuguese first lost Malacca and Ceylon. In 1660, they were driven off from the Moluccas and a short time afterwards from Cochin, Cannanore and other settlements on the Malabar Coast.

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* Hunter, *History of India*, Vol. I, p. 233.

† Hunter, *op. cit.*, p. 311.

The rivalry between the native princes of Malabar afforded the Dutch a golden opportunity to throw themselves into the midst of their quarrels and to secure a share in their conquests. In the beginning of 1661, the Dutch entered into an agreement with the Paliat Achen, hereditary Prime Minister of the Rajah of Cochin, to assist them in their schemes of conquest. The Achen rendered material help in their attempts to conquer the Coast. On 12th March, 1661, the Paliat Achen had, on his own behalf, met the Dutch admiral Van Goens on board the ship *De Mascatboom* "and entered into an agreement, the purport of which was, that as the Portuguese and other enemies had deprived him of his lands, he would place himself entirely under the protection of the Dutch, who were to restore him by force to his territories, whilst he was to obey them in all things."*

The Dutch, who were planning the conquest of the Malabar Coast, disliked the interference of the Mogul Emperor at Surat and other places and were on the look-out for a suitable settlement on the Malabar Coast, where they might carry on their trade unhampered and unmolested by their rivals, the English, who had recently arrived in India to share in the much-coveted trade with that Peninsula. Cochin appeared to be the best suited in every way; they therefore determined to dispossess the Portuguese and themselves become masters.

About this time, disputes had arisen in regard to the succession to the Cochin throne. Adoptions had been made into the Cochin Royal Family from collateral branches. Quarrels arose between the adoptees and gave rise to two rival factions. The Portuguese espoused the cause of one party and the other faction sought the aid of the Dutch at Colombo. The quarrel between these two sections afforded an opportunity to the Dutch Governor-General to secure a convenient location on the coast of Malabar. He therefore readily acceded to the proposal and the Dutch admiral Van Goens appeared before Palliport (Pallipuram) with a fleet and captured the Portuguese fort there. The Dutch then erected a fort at this place with palms. As his allies did not turn up at the appointed time and place, Goens returned to Colombo, but he soon came back. In December, 1661, he sailed from Colombo and arrived at Quilon, which he attacked and captured. The Dutch troops thence proceeded to Cranganore, left a

* Goens' Memorial, Dutch Government Records : Day, *Land of the Permauls*, p. 115.

strong detachment at Ayacotta (Azhikotta) and went to lay siege to Cranganore fort. The Portuguese commander Urbano Fialho Fireira vigorously met the enemy. The petty chiefs of the State of Cochin and the adherents of the Rajah assisted the Portuguese, and the Governor of Cochin sent ammunition and other materials. The attack continued for many days continuously. The Dutch at last sued for peace. But Fialho Fireira would not accept the proposal. The attack was therefore resumed. The Paliat Achen deserted the Portuguese and joined the Dutch, to whom he disclosed the weak quarters of the fort. The final engagement took place on the 15th January, 1662, and Fialho Fireira was slain. After a bombardment of fourteen days the place was stormed and the fortress surrendered to the Dutch.

A week after the fall of Cranganore, the Dutch commander Van Goens appeared on the northern side of Cochin, at Vypeen, where he fixed his headquarters. He then erected a strong post there and subsequently stationed a strong garrison consisting of 800 men to guard the post, and re-embarked with the rest of his men to attack Cochin from the southern side of the town. Van Goens took possession of a church to the south and made it his headquarters. He then attacked the Ranee's palace at Muttencherry and took it, making the Ranee a prisoner. The Ranee was subsequently given into the custody of the Zamorin. The Dutch agreed to give Cranganore to the Zamorin in case they captured Cochin. This took place in February 1662. The following day the Dutch attacked the fort of Cochin which was bravely defended by the Portuguese garrison there. The Rajah of Porca came to their assistance with 6,000 troops. The Dutch commander was killed in the engagement that ensued. The attack continued for many days till at last the besiegers were forced to retreat. About this time reinforcements arrived from Goa and the Portuguese became emboldened. The Dutch determined to raise the siege and to retire to Batavia. The Jews watched the movements of the Portuguese, and revealed to the Dutch their weakness. The Dutch re-embarked quietly and unobserved at dead of night. The Portuguese and their ally, the Rajah of Cochin, were elated at the sudden flight of the Dutch and thought that the enemy had finally given up their attempts to capture Cochin. The fortress was at this time in a state of ruin and the Portuguese, instead of strengthening the fortifications, tried to wreak vengeance on the Jews who enabled the Dutch to

leave the place unobserved. The Portuguese plundered the Jews' town, and endeavoured, but unsuccessfully, to destroy their synagogue. They carried away the Pentateuch, which was however recovered in 1668. The Konkanis who left Goa on account of the religious persecution of the Portuguese and settled down in the Cochin State, had also rendered help to the Dutch. This led the Portuguese to plunder their houses, temples and bazaars.

The Dutch who left Cochin were not long absent. On the 25th October, 1662, they again appeared before Cochin under General Hustaart. They entrenched themselves on the southern end of Vypeen. A few ships arrived with reinforcements. The Portuguese, assisted by the Rajah of Cochin, were awaiting the arrival of the Dutch, to meet them. The Dutch effected a landing though the Portuguese bravely resisted the attempt. A few Dutch troops were sent to capture the Palace at Muttencherry, but returned without doing anything, as it was deserted. The Dutch then raised small forts with palms at Calvetty, and near the Churches of St. John and St. Thomas erected batteries and placed their guns in position. Several assaults were made, in the last of which the Dutch Governor of Cranganore was taken prisoner. In November, Van Goens arrived with reinforcements. The gallant Portuguese vigorously met the enemy. In December, the Rajah of Porca arrived with a strong contingent at Ernakulam and threw supplies into the fort. The Dutch attempted to pursue him. The natives, under Portuguese officers, bravely met the enemy and succeeded in driving them back with great loss. The Dutch supported by their ally the Rajah of Cochin and the Paliat Achen determined to storm the fort. The engagement lasted for eight days and nights. The Portuguese still maintained an obstinate defence, but at last their commander Pierre de Pou capitulated, as no assistance was forthcoming and the native princes forsook him and joined the rising power, while his own men became worn-out with fatigue and anxiety owing to want of provisions. On 8th January, 1663, the Portuguese surrendered the fort of Cochin to the Dutch.

Four hundred Topasses who were not included in the terms of the capitulation, fearing the Dutch soldiery in India, drew up within the fort, close to the gate at which the Portuguese were to go out and the Dutch to enter, and declared that if they were not treated on the same terms as the Portuguese, they would

massacre them all and set fire to the town. Their request was at once granted and many of them took service under the Dutch.

"The *Topasses* and *Moondoocars*," says Day, were drilled as militia, each of these having a captain or commandant over them, to settle trivial disputes, whilst the fishermen were used as coolies. They received no pay, but were expected to work in return for the protection granted them, and were greatly oppressed by the headman, a system connived at by the Government."*

Goens states that "on the taking of Cochin there were many Topasses here, and along the coast, who were the descendants of the Portuguese. Some were slaves who had been given their freedom, others were the offspring of native women with whom their masters had formed temporary alliances. After the Portuguese left the place they assumed the surnames of their masters. Prior to 1663, they had a bishop of their own, and a cathedral within the town of Cochin. When the Company took the place, they came under their protection, and were allowed the exercise of their religion. They were placed under a captain and four ensigns, as well as other subordinate officers." He also states that during his tenure of office (from 1771 to 1781), "450 of them were drilled once a month to learn the use of arms."†

The following were the terms of the capitulation according to which the town of Cochin was surrendered to the Dutch.

"That the town of Cochin be surrendered with all its jurisdictions, income, and lands with all documents and papers referring to the same and whatever else may be there held in the name of the King of Portugal, rights and titles to the same being made over to the Commander or his representatives.

"That all artillery, merchandise, victuals, moveable and immoveable goods, slaves and whatever else may be there be similarly handed over to the said Commander.

"That all free persons who may have borne arms should swear not to serve against the Dutch State for the next two years.

"That the soldiers and all others belonging to the army should leave the town with flags flying, drums beating, fuses alight, musket balls in their mouths, and two field-pieces, to some place outside the town where their arms were to be piled before

* Day, *op. cit.*, p. 125.

† Goens' Memorial, quoted by Day, *op. cit.*, p. 170.

the standard of the Commander. All unmarried true-born Portuguese to be sent back to Europe.

"That the married Portuguese and Mestezoes should start for Goa and be permitted to take with them their beds and such other articles as the Commander and his council might allow.

"That all free 'Topasses' and 'Canarians' should remain at the disposal of the Commander.

"That the clergy should be allowed to take with them their images and church ornaments, excepting such as might be of gold or silver.

"That all free persons, and those belonging to the Church, if subjects of the King of Portugal, and who might be wandering through the country should be included in the treaty."*

The conduct of the Portuguese contrasts very ill with that of the Arabs, who had been carrying on an extensive trade with Malabar for nearly six centuries without ever attempting to subjugate the country or to interfere with the inhabitants. The native princes already viewed with suspicion these strangers—a nation who set up a claim to their dominions by virtue of a so-called grant from the Pope whom they had neither seen nor heard of and whose authority they had not recognised—a people who erected stone pillars or crosses in all towns they captured and subsequently showed them as signs of sovereignty. In the middle of the sixteenth century the Portuguese had become masters of the east coast of Africa, the coast of Arabia and Persia, of the peninsula of India and the Moluccas, and of the trade with China and Japan. They seized every ship that sailed on the Indian seas without their passport, ravaged the coast, insulted the native princes, plundered and destroyed their temples, and established the Inquisition at Goa and other places. The tribute paid by more than a hundred native princes, as well as the income obtained from other sources, was squandered by individuals. "Their dreams of empire, their zealous efforts to spread their faith, their uncompromising attitude to the Hindu and Mohamedan religions contributed towards stirring up the deep resentment of the conquered people and provoked the animosity of neighbouring rulers." In their dealings they were harsh and cruel. The union of Portugal with Spain under Philip II. in 1580, was an event which helped more than any thing else to effect the ruin of their trade in India. As early as 1524, the officials in India,

* Danvers, *The Portuguese in Asia*, Vol. II, pp. 325—327.

finding commerce to be more lucrative and less dangerous to person and property than carrying on wars, began to engage themselves in private trade and acquire wealth. "The Portuguese officials in India," says Sir W. W. Hunter, "defended their clandestine commerce on the ground of the insufficiency of their salaries."* He also observes—"If the system produced bitter fruits in Asia, it had its roots in Portugal herself. Not only could the Lisbon Court never screw up its courage to give fair commercial salaries for fair commercial work, but it used India as a refuge for depraved or destitute hangers-on upon its bounty. As the slave-tillage of Portugal concentrated large tracts among a small body of great proprietors, the lesser nobility and gentry sank into indigence. Their blood disdained the degradation of trade at home, and the antechambers of the grandees were besieged by poor relations clamouring for employment or bread. India seemed to offer, if not a fortune, at any rate a grave. In either case the suitor was got rid of. It became the asylum for those who had claims that could not be satisfied, or who had rendered services that could not be acknowledged, or had received promises that could not be fulfilled. Young women were shipped off from Lisbon with the dowry of an appointment in India for the man who would marry them. One favoured damsel carried in her trunk the governorship of Cranganore. The multiplication of offices was pushed to an extent which would have been ludicrous, if it had not proved fatal, in Portuguese India. But even nominal posts could not be invented to keep pace with the demand. Each of the four outward ships of a single year brought sixty persons more or less without pay." †

The following extract exhibits a true picture of the Portuguese in Cochin in their declining years:

"Persons having purchased their ill-paid Government appointments, became grasping and mercenary, not, probably, so much for the love of money, as for the necessity of obtaining it for their expenses; for, in those days, Cochin was a gay city, and the saying was 'China was a good place to make money in, and Cochin to spend it at.' The style of living and the pay were consequently incompatible, and helping themselves was a necessity. The whole nation was groaning under priestly dominion, a

* *Op. cit.*, Vol. I, p. 181.

† Hunter, *op. cit.*, Vol. I, p. 183.

dominion which set the bishop's mitre before the king's crown and the Church before the state; and woe to that governor, who should dare to disobey the mandate of a priest. These people who aimed at an empire in India, both spiritual and temporal, at wholesale conversions effected by conviction, bribery, fraud or violence, who considered no expenditure too large to effect their object, whose self-love had alienated all friends, and injustice created many enemies, were now on the eve of resigning their authority to others. Another power was to become predominant in the East, another race was to try their hand at supremacy and another religion to be introduced. The Portuguese had become objects of aversion to their old allies, the Princes of Cochin, as they had deposed the Rajah, and created his aunt Ranee." *

The following passages describe the interior life of Goa and represent the state of the Portuguese at the beginning of the sixteenth century:

" The intensely military spirit, and its contempt for peaceful industry, ended in a reaction of profligacy and sloth. Portuguese society in Goa divided itself into two idle populations—an idle population of men in the streets and gaming saloons, and an idle population of women in the seclusion of their own homes. The gambling-houses, sumptuously furnished and paying a heavy license tax to the Government, were the resort of dancing girls, jugglers, native actors and buffoons—haunts of iniquity, in which the more determined players stayed sometimes for days together and were provided with board and lodging. The ladies of Goa soon obtained an equally unenviable name. Shut up as much as possible from male society, they lounged half-dressed through the tropical day, singing, playing, quarrelling, gossiping with their flattering slaves, and especially devising means to elude the vigilance of their husbands. A European *Zenana* life grew up and produced ugly consequences. A lady valued herself in her female coterie upon the number and daring of her intrigues. The travellers who visited Goa during its palmy days tell strange tales of the hardihood with which the Portuguese matrons pursued their amours—not scrupling to stupefy the husband with drugs, and then admitting the paramour to his chamber. The perils of such interviews gave zest to jaded appetite, and Goanese became a byword as the type of an orientalised community, idle, haughty and corrupt."

* Day, *op. cit.*, p. 114, 115.

"But the Portuguese of Goa, although clad much like natives in their own houses, save for the large rosaries round their necks, and with their children running 'up and down the house naked till they begin to be old enough to be ashamed,' made a splendid appearance when they stirred abroad. The ladies in gorgeous apparel were carried in not less gorgeous litters, guarded by domestics, to the great functions of the Church—their 'dress, mostly of gold and silver brocade adorned with pearls, precious stones, and with jewels on the head, arms, hands and round the waist; and they put on a veil of the finest crape in the world which extends from head to foot.' They wore no stockings, but slippers studded with gems and raised on cork soles 'nearly half a foot in height. They do not wear any mask but paint their cheeks to a shameful degree. These ladies, when they enter the church, are taken by the hand by one or two men, since they cannot walk by themselves on account of the weight of their slippers.' Each is thus helped 'to her seat some forty or fifty paces off, taking at least a good quarter of an hour to walk that distance, so slowly and majestically does she move,' after the fashion of the high born Venetian ladies of that time."

"When a gentleman rode forth he was attended by a throng of slaves in gay and fanciful liveries, some holding painted umbrellas, others displaying richly inlaid arms; while his horse glittered with gold and silver trappings, jingling silver bells, reins studded with precious stones, and gilt stirrups wrought into artistic patterns. The poor aped the rich and resorted to amusing makeshifts to exhibit an air of grandeur. Gentlemen who lived together had a few silk suits between them in common. These they used by turns when they went out, and hired the services of a man to hold an umbrella over them as they strutted through the streets." *

"Before its decay 'Goa Dourado' or golden Goa was a place of fabulous wealth to the London merchants who were struggling into an East India Company under Elizabeth. 'Whoever hath seen Goa need not see Lisbon' ran the Portuguese proverb. It combined the riches of commerce with the splendour of ecclesiastical pomp and a powerful military court." †

The foreign empire of Portugal was brilliant but brief. "A single century saw its rise, culmination and decline." Cruelty,

* Hunter, *op. cit.*, Vol. I, pp. 156, 157.

† *id.*, *ibid.*

breaches of faith, non-acknowledgment of the lawful rights of others, internal factions and revolts, want of discipline, a system of rapine by which individuals were enriched at the expense of the state, pride and selfishness, were among the chief causes of the decline of the Portuguese power in the East.

The Portuguese nation has left a permanent impression on the people of India. The Portuguese language is spoken in almost every town and in many villages from Bombay to Cape Comorin and the Roman Catholic religion yet flourishes. But the influence of their immediate successors, the Hollanders, has vanished and their language has disappeared.

N. SUBBARAYA IYER.

*EDUCATION AND CITIZENSHIP.**

IT is a commonplace that as education involves a drawing out of the powers within, what may fit one individual, or bring out one set of powers, may be unsuited for other persons or for developing other equally useful capacities; but, as it is a counsel of perfection to cater for the varying needs of each individual in the cultivation of each differing faculty, educationists in all ages have confined themselves to certain definite aims, making short work of differences in temperament when working for the furtherance of those aims. Whether it be the salvation of souls, the killing out of desires, the manufacture of fighting material, the efflorescence of rhetoric or literary culture, or a mixture of these and other aims, educationists have always kept before them the moulds that they desired to shape their young material into.

Here I shall make an assertion, without taking up your time for proving it; namely, that now in India the most prominent aim of general education should be the making of useful, patriotic Indian citizens. Though other claims have larger values when viewed in other lights, our comparative poverty, the differences in race and creed, and the place that we fill in the British Empire, may be mentioned as some of the reasons that substantiate the assertion.

It is, therefore, necessary that we should have a clear conception or at least a working hypothesis as to what constitutes useful and patriotic Indian citizenship. Here at the outset we are con-

* A speech delivered on Kottayam College Day.

fronted with the conflict between what are loosely called western and eastern ideals, and may perhaps a little more aptly be styled ideals of quiescence and activity. That there is a conflict is patent; but as we have accepted citizenship as an objective, it follows that while we need not adopt the whole creed of aggressive imperialism, we have to reject absolute quiescence or non-resistance to evil. It thus becomes our duty to decide with fair precision how much of aggressiveness, or, if you will, of the western ideal should be mingled with our natural predilection for quiescence. That the West has to be largely followed becomes clear when it is perceived that while we had in the past conceptions of the citizenship of a village or group of villages, a caste or a church, for the idea of the citizenship of a State, as distinguished from subjection to the will of a person, we are indebted wholly to the West. It is, however, dangerously easy blindly to follow the methods and ideals of the West with disastrous consequences to ourselves. On the other hand, it is a task befitting the best efforts of thoughtful Indians to conceive of the Indian state and Indian citizenship in forms that may be different from, and yet purer and higher than, what now obtains in the West. That this is no idle wish will be seen if we realise the immense significance of certain simple facts, such as that no case has ever arisen in this huge Empire for old age pensions, and scarcely any for the Poor Law.* These facts, among others that may be cited, indicate capacity, after training and in the fulness of time, for taking up with ease even greater burdens of citizenship than are borne by occidental nations. We cannot now delineate the form that Indian citizenship will finally take; but we may say with confidence that the aspirations of the 'Moderates' and of the Social Reformers will both find their fulfilment in it. May we not also hope,—judging from our glorious inheritance of long-suffering, patience, and kindliness,—that the Indian ideal will combine the strength and courage of the lion with the unaggressiveness of the lamb, and in the words of Jesus, the wisdom of the serpent with the harmlessness of the dove?

* We have no wish to disparage the potential citizenship of the Indian peoples, but we question the justice of Mr. Chandi's comparison. The multitude of beggars in every Indian town is proof of the existence here of such evils as old-age pensions and poor law relief are designed to meet. To infer the absence of an evil from the absence of any attempt to remedy it is dubious reasoning. The absence of railways in the East until they were introduced from the West did not prove that oriental humanity possessed superior powers of locomotion. [Ed.]

That is my view. A point that I wish to make, however, is, that it is the duty of competent Indians to fix and formulate an acceptable model of Indian citizenship. The harm that may be done for want of instruction should perhaps be illustrated by an example. The Kottayam College, under whose auspices we are assembled to-day, and for the general education received in which we cannot be sufficiently thankful, was based in my time,—I believe it is so still,—exactly on the model of an English Public School, with monitors, dormitories, a grammar school, chapel, etc. As a result, we came to identify ourselves as students absolutely with English interests and aspirations. I remember our asking for and getting a holiday for Guy Fawkes Day, our aggressive conviction that all Frenchmen were our natural enemies and cowards, and our feeling as much enthusiasm over a magic lantern exhibition of Nelson's great victory as any English schoolboy would have felt. We had to find out for ourselves in later life that the subjects of Indian Maharajahs were not even British citizens as regards, for instance, their eligibility to certain appointments, and that between the English citizen of the Empire and an Indian citizen there was a great wall fixed. The consequent readjustment of ideas, feelings, and aspirations became for us a laborious and a painful process. At the present moment the danger lies in an opposite direction. Students now appear generally to believe too little, many of them looking on Englishmen as mere despoilers and enemies. If, therefore, an unprejudiced Indian of accepted credibility would explain in simple language the great privileges that Indians enjoy under the British Raj, and at the same time point out our great limitations, show us that we are only at the beginning of the race, and define with some clearness the path that has to be followed in the ultimately best interests of India and England, the gain to the State and to citizens would be incalculable. With the exception of Sir W. Lee-Warner's book, which, there is reason to believe, finds no favour with the average student or citizen, I do not know of any book on Indian citizenship, whereas partisan and acrimonious writings appear in abundance and are devoured with avidity. It is thus one of the primary duties of Indians of responsibility to fix in the minds of our young men, by means of books, writings and speeches, definite but non-acrimonious conceptions of the privileges, needs, methods and aims of Indian citizenship.

It is less difficult but perhaps more important, that educationists who are in sympathy with Indian aspirations should always place before them the types of citizens that the institutions have to endeavour to produce in order that there may be the maximum of advantage to the Indian state. This type has also to be drawn by more competent and experienced hands than mine. Some of the general outlines I shall nevertheless endeavour merely to note. To think clearly, to form definite and distinct impressions of things and events, to arrive at a judgment after weighing the good and evil elements and consequences of any proposed measure, and resolutely to assert, uphold, and if need be suffer for such convictions, these elementary, but vital duties of citizenship are chief among the qualities that a sound education will produce. The physical and social attributes of a good citizen are identically the results that teachers have to strive to achieve. More definite statements may also be made. Personal courage, and a reasoned conviction that the needs of the Fatherland override all considerations of caste and creed, are among the essentials of Indian citizenship, and should receive unremitting attention in the training of the young. Citizens learn by experience, and students have to be taught that the attainment and enjoyment of Liberty is a long and laborious process involving discipline and self-sacrifice, but more to be desired than great riches.

That the youth of India afford excellent material for developing high civic virtues, we have the authority of western educational experts to assert. I recently came across a notable instance of success achieved by an educationist of the Church Missionary Society in Northern India. Under this good missionary's supervision Hindu and Mussalman boys, teachers and old students, formed among themselves a fire brigade, a rescue corps, a Red Cross society, an association for helping the old and infirm, a students' court martial, and other advanced civic institutions that are reported to have done excellent work in the town and exerted a most wholesome influence on students and alumni of the College. Older Indian citizens have very recently exhibited in the Transvaal qualities of discipline, self-control, self-sacrifice and combination that would have done credit to the citizens of any western state. In the first case the training, it has to be noted, was imparted by a western missionary. We admit with thankfulness that for years we require help and guidance from the West; but it should equally be observed

that in the second case the movement was governed entirely by Indians.

There can be no doubt that among Indian educationists there are men of as much capacity as Mr. Ghandi who may be trusted to guide Indian youth with similar wisdom in the sphere of education. If Indian education, and consequently Indian citizenship, is to have a natural and healthy development, it is under present conditions essential that Indians of eminence and culture should find a much larger place in the councils of education than at present. In syndicates and senates, among examiners, in the Government Educational Departments, and in the governing councils of state and aided institutions, Indians have to be more largely represented. The statesmanship exhibited by Mr. Morley in appointing Indians to his Council, is an example that it will be wisdom for educational institutions to follow. Missionary colleges should particularly aim at having a large representation of Indians in the management. It is a remarkable fact that in the Council of this College, which enjoys a very large endowment from the Travancore Government for the education of Syrian youths, no Indian teacher or Syrian Christian finds a place. Mission bodies have soon to realise—what far-sighted individual missionaries have seen and pointed out—that the aims of patriotic Indians and of missionary societies overlap in several important respects, and that mutual help and co-operation are desirable for both sides, and perhaps essential for the latter. We trust that in this new situation, where the lights, though distinct, are yet at a distance, the missionaries will generally take the right course.

It is palpable that in producing the new citizens the responsibilities of Indian parents, elders, and teachers are profoundly greater. Not to speak of the plain duty of giving wise guidance to those in need of it, there are a hundred ways in which older Indians can influence the embryo citizens for good. To mention a few simple instances—of the text-books that are taught in our schools, how few are written by Indians : and yet, in history and philosophy, in economics, and perhaps even in certain branches of literature, books written by competent Indians will necessarily give correcter views to Indian students than several of the books that are now in vogue. Again, in Kindergarten, is it not desirable that the methods of training should be adapted to Indian character and ideals ? this adaptation can be effected only by Indians ; I

am not aware that it has yet been done. Again, the Government have in recent years been introducing fresh subjects in the curriculum, partly with a view to diminishing the pestilential system of cramming, and partly with a view to training the eye and hand. From what I have been able to notice of the practical results of this new departure, there is great reason to fear that cramming has only taken a stronger hold on the youthful mind, bringing under its control the new subjects also, such as Hygiene, Agriculture, and even Practical Geometry. The danger of cramping all intellectual energy by this pestilential system is imminent. It is only by strenuous efforts of teachers, parents, and elders that the youth of India can be rescued from this hateful slavery.

There are manifold other ways in which we can and should help in developing healthy citizenship, but I should not tire your patience any longer. I shall conclude by calling attention to an obvious omission in these remarks. I have carefully refrained from saying anything about the religious or spiritual aspect of education and citizenship, although Religion is a necessary element in both, and has often been the predominating element. There is the sufficient reason that this aspect has to be omitted from observations that are intended for a general audience.

One important factor that may seriously affect our calculations should, however, be briefly referred to. To the observant mind there are indications that we are on the eve of a remarkable development of man's spiritual powers. The faculties that have always been exercised by a few select men have in recent years been assimilated by a large number. I speak under correction and with great diffidence, but there appear to be signs that in the near future,—perhaps in our time or our children's,—the door may be more widely opened whereby men may generally get into touch with the vast powers that are apparently awaiting man's possession. If in the physical world the conquest of the air is finally established, if socialism succeeds in making headway against vested interests, and if in the spiritual world men largely learn the secret of tapping the immense powers that are lying within their reach, imagination staggers at the readjustment of ideas and institutions that will under those conditions become necessary. Whether any revolution, any adjustment of social relations, will happen, or in God's good providence only an even progress, the moral foundations of citizenship will stand secure. Whatever the future may have in store for us, young men

trained as I have enunciated in habits of thinking clearly, judging correctly, and upholding the truth as they discover it, and with capacities for courage, tolerance, and service, will under all conditions be sure of themselves, and masters of their environment. May we not also hope that when juster relations ultimately prevail, our land that has always conserved great spiritual forces will find herself in the 'forefront of the race'?

K. I. CHANDI.

IN MEMORIAM: THE REV. G. U. POPE, D.D

THROUGH the death of Dr. G. U. Pope, South India has lost one of its best friends. When one passes away at the age of 88, leaving such a record of work behind him, our feeling is one of pensiveness rather than of poignant grief; yet we had hoped that he might be spared a little longer to do still more for Tamil scholarship, and there are many, both Europeans and Indians, who mourn the loss of a personal friend.

Dr. Pope reached India in 1839—five years before Dr. Murdoch and only two years later than the Rev. John Anderson. For 41 years he laboured as a missionary—first for a short period in connection with the Wesleyan Mission and for the rest of the time with the S. P. G. During the greater part of the time he was engaged in educational work, being the founder and first principal of St. Peter's College, Tanjore, then principal of a grammar school at Ootacamund, and finally warden of Bishop Cotton's School at Bangalore. But though his work was to such a large extent carried on in English, he continued to build on the good foundation of Tamil scholarship which he had laid in his earlier days in Tinnevelly, and it is as a Tamil scholar that he will be longest remembered. Shortly after his retirement from active missionary work he became lecturer on Tamil and Telugu in the University of Oxford, and this post he continued to hold till the day of his death. His principal work was to teach Tamil and Telugu to candidates for the Indian Civil Service. But he was by no means content with the performance of his official duties. The books which he issued are well known—his Tamil Handbook in five parts, his little catechisms of Tamil Grammar, and his editions of the Kural, Naladiyar and Tiruvaçakam.

He had also amassed a large amount of material for a Tamil-English Dictionary. It is characteristic of his self-denying spirit

that he went on with the preparation of this work although he knew that the completion of his labours must be left to other hands. His work as an Orientalist received recognition, less than two years ago, from the Royal Asiatic Society, which awarded him a gold medal, and Mr. John Morley, in presenting it, made appreciative reference to his services.

The remarkable honour in which "Pope Iyer" was held in South India was probably due not so much to his scholarship, as to the sympathy and devotion with which he studied Tamil literature. His scholarship was indeed admitted to be great, though pandits might criticize his ways of putting things and the accuracy of his translation might occasionally be called in question. But educated Indians were quite willing to overlook such flaws in his work as might be discovered, or imagined, for the sake of the love of South India, its people and its language, which breathed through all his work. He was impressed with the greatness of Tamil literature, and grudged no pains to bring out its beauties. He believed that amid much that was erroneous and even grotesque in Hindu mythology there was a soul of truth underlying even the silliest of legends. He was a devout Christian, but he looked on Manikka Vaçagar and others as seekers after God, and never disparaged the measure of truth they had been able to reach. Nor was this the only way in which his sympathy with India was shown. The present writer, who had the pleasure of meeting him about four years ago in Oxford, recalls a remark in which he revealed his spirit. "I always," he said, "implore my pupils so to learn Tamil as to be able to speak it with courtesy." He deprecated the rudeness and hauteur which are too common among Anglo-Indians, and did his best to see that his pupils at least would never be guilty of either. Personally Dr. Pope was one of the most charming of men. Venerable though his appearance was in his later years, one could hardly say he looked old. His vivacity and humour, and his warm interest in everything Indian, impressed all who met him. He had learned the secret of perpetual youth—quiet faith in God, and earnest devotion to the task which God had assigned to him.

J. H. MACLEAN.

A THOUGHT FROM APPAR.

APPAR, or, as he is called, Tiru-navuk-arasar, is the earliest of the Devaram hymnists; and he has been assigned to the latter half of the sixth century of the Christian era. At the instance of the Jains, he was persecuted by the Pallava king Gunadhara or Mahendra Varma I. It is said that in the vindication of his religious belief, Appar had to undergo a trying ordeal by fire; and the lyric, of which the following lines are an echo, is said to have been sung by him in reply to his persecutors' taunts after he had gone through that ordeal.

Gladdening like th' advancing spring-tide;
  Cooling like a tank where bees
Drunk with newly-gathered honey
  Hum midst over-hanging trees;

Like the evening moon, delightful;
  Like the faultless vina, sweet;
Like the zither soft, refreshing,
  Are my Father Içan's feet.

In the fuel fire is latent;
  Butter in the milk unseen;
Hidden stands the Lord resplendent
  In His universe, I ween.

Churn the milk; rub hard the fuel;
  Butter comes and sparks ensue;
If with love's devotion earnest
  Sought, the Lord comes into view.

K. G. SESHA AIYAR.

NOTES OF THE MONTH.

WE are sorry to find that some of our contemporaries have misconstrued our remarks last month on the question of outside interference with University examinations. It must not be inferred from what we then said, that we desire to defend the results arrived at in the last Matriculation examination. On that point we expressed no opinion; we carefully abstained from introducing it into the *Notes*, which were directed only to the propriety or otherwise of attempts to influence the unpublished results of examinations. As a matter of fact, we deeply sympathize with the victims of the recent examination; in particular,

we sympathize with the many schools in which patient and careful teaching, coupled with diligent work on the part of the boys, seems to have failed of its reward. When every discount has been allowed for special circumstances this year, there is room for questioning the justice of the result arrived at. That the results of this and other examinations should be discussed in the press, that the wisdom or otherwise of advancing the standard of any examination should be canvassed, is legitimate enough. We yield to none in our enthusiasm for the freedom of the press. But our view on the original question is unchanged. The gentlemen and newspapers whose action we criticized were certainly guided by information which could only be regarded as authentic on the supposition that it was confidential. To take action on a patent breach of confidence is creditable to no man. It was this, and this alone, that we desired to challenge.

We may, however, go further. The very purpose which these gentlemen presumably desire to compass, and with which we heartily sympathize, *viz.*, to maintain an even standard in the examinations, without spasmodic accessions either of rigour or leniency, is prejudiced and defeated by all such inconsiderate action. If you are to have examinations, you must be prepared to stand by the results. You must treat your examiners as responsible boards—trusting them to execute justice, and holding them responsible for the results. To encourage the Syndicate, or the Vice-Chancellor, or anybody else, to revise or overrule the results, is to weaken the examiner's sense of responsibility; if persisted in, such courses render the whole system of examination a farce. Our contentions are not touched by our contemporaries' arguments; our purpose is not affected by their abuse. We believe that the cause of education in South India (as elsewhere) will best be served by the maintenance of a high sense of the judicial character of the examiner's task. But this demands not only a high sense of responsibility on his part, but a high degree of confidence and consideration on the part of the University and of the public. Attempts to forestall and to modify the results of the examiner's work are fatal to the very cause which (as we are willing to believe) they are designed to serve.

OUR third article this month deals with the important subject of education and citizenship. It is one of many indications of a growing sense of need in regard to education, discernible in India, but not in India alone, which all who care for the highest interests of the race, or of any particular nation, must welcome. We doubt if there was ever a time when more emphasis was given to education than at the present day; and yet it is extraordinary, and somewhat saddening, to find how little even the specialists in education realise what are the

issues at stake. In many countries, primary education is already made universal and compulsory, and (as a necessary corollary) free; one enterprising ruler is making the daring experiment of attempting this also in India. Yet most of the teachers, many of the teachers and directors of teachers, have no clear or established conclusion as to what is the aim of education, or the real case for its universal compulsion. There is a serious danger that undue emphasis should be given to mere erudition, as though the life of a man consisted in the abundance of the facts that he knew. The danger is perhaps accentuated when technical training comes in. Practical aims, the quest of a livelihood, obscure the more spiritual aspects of education. Rightly viewed, "technical education" is a contradiction in terms; and this is just as true of the making of lawyers, doctors and teachers, as of the making of potters and carpenters. Just so far as the training is technical, it ceases to be education. But this severe touchstone (as we are conscious) would condemn a great deal of education administered, without any avowed technical aim, under the auspices of the liberal arts. Education can only be worthy of its name when it is inspired by a high ideal, commensurate with the dignity of the human souls on which it is expended. It is the failure to rise to this conception of education that is responsible for so much of the impotence in the theory and practice of education in India, and no less in Europe, to-day.

EDUCATION, to deserve the name, must be religious. Plato knew that, and said it, more than two thousand years ago. The modern world has not superseded or contradicted Plato; and yet, with strange timidity, it hesitates to confirm him. We do not say, for a moment, that education means the inculcation of a particular creed, Christian or otherwise. But we are strongly of the opinion that education must hold fast to certain great facts which are of the vital fabric of all religion. Man's outlook on the unseen and the eternal, the governing fact in religion, is the governing fact in education as well. This is what constitutes the real importance of education for the state. Governments do not meddle with education because we want more clerks or mechanics, or because we want greater skill in the manufacture of textiles or machinery. "A man's life consisteth not in the abundance of the things that he possesseth;" neither does the life of a nation. Governments must take control of education, because it is their business to preserve, as well as to administer, the life of the nations. It is bad citizens, and not simply illiterate or unskilful citizens, who are the ruin of a state. All that is immoral, all that is anti-moral, all that is unsocial, must be banished. These are the things that degrade a man, making him something less than man, less even than the beasts. These things the state cannot tolerate. It is a very hopeful sign that

the conception of citizenship is now coming to the front in education. Our common life in cities and states can neither maintain itself healthily nor justify its existence apart from principles of human solidarity and mutual obligation which are essentially religious in character. And it is to be noted that the whole fabric of education and civic life is bound up with the more specifically religious life of a state. The Greek philosophers refused to worship gods among whom theft, adultery, and mutual deceit were glorified; for these things are fatal to citizenship. Any religion which fosters customs or institutions or ways of thought that are opposed to civic virtue is bound to come in conflict with the national spirit, and all that makes for true citizenship. We need not be surprised, then, to find that many of our leaders at the present day, who long for a higher development of citizenship, for a truly national life in India, are dissatisfied with the present state of Indian religion. Sect and caste are not friendly to citizenship. If India is to grow along truly national lines, their influence must be removed. The reader need not suppose this is a missionary's attack. When we find such champions as H. H. the Gaekwar of Baroda and Mrs. Besant roundly denouncing caste, and urging its abandonment, it behoves all who love India to reflect. In spite of all the diversity there may be in their particular aims, those who cherish the purpose of developing Indian citizenship are at one in finding in caste a deadly enemy.

It is worth while to notice how much harmony there is between the aims of missionary education and the development of a spirit of citizenship and nationality. Even those who have little sympathy with missionary aims will admit that the missionary schools and colleges seek the good of others; they are a standing witness to our social, human responsibilities and obligations; they labour to promote truth and justice, to inculcate those ideals of righteousness without which citizenship is an empty name; they are steadfastly seeking to increase the well-being of the communities to which they minister. A man who is giving his life and strength to this task can hardly fail to sympathize with the growing spirit of nationality so manifest in India to-day. And we think that those who cherish a true national ideal must sympathize with the missionary's work. Nothing can more truly minister to the highest national aspirations than the spirit of self-sacrifice, the recognition of others' claims, of a common good, and a deeper sense of the value of human character. The true development of Indian nationality is entirely consonant with the missionary's aims and work. But there are certain points that must be borne in mind. There are many things concerning India's gods which we cannot respect. Not only

are they different from our own God; in themselves, they fail to inspire respect. There are many things in India's beliefs—her beliefs as to nature, as to man and human life—which we cannot pass unchallenged; all those who enjoy the light of modern science will share our objections. There are many things in India's institutions which we cannot for a moment tolerate. If the advance in India is to be truly national, and not a mere initiation of an elect class or caste, then the new light must be shed broadcast, and these objections to everything in the accepted beliefs and standards of India which will not square with the highest achievements of education and citizenship must be pressed home upon the masses of the people, as they are being pressed home already on the favoured few. This diffusion of the light, without which the life of our citizens that are to be will be out of all adjustment with the world around, the missionary strives to secure. But is it this that our reformers and agitators seek? We often hear the cry—Bande Mataram. When men take that cry on their lips, who is the mother that they hail? If it be India, we can all join in the cry; we all love India, and long for her uplifting. But if it be—as we are often told—the goddess Kâli, our heart sinks to think of the millions of India saluting her whose myth is so subversive of the principles of good citizenship. India is groping for freedom: "the truth shall make you free." Not simply in the intellect, but in conduct and character, truth must prevail, if the men of the future are to sustain the new ideal of citizenship that dawns on India to day.

In recent years the subject of union has been increasingly emphasised in many different circles in Christendom. More than once, discussion and consideration have been followed by action; the sentiment of union has taken shape in organic union or reunion of sundered bodies. This has been seen on the mission-field, as well as in the home churches. The reunion of the Methodist Churches in Australia and in Canada, and of two of the great Presbyterian Churches in Scotland, finds its analogue in the recent unions of missionary churches in South China and South India. How deeply the subject of union is affecting the thoughts and aspirations of missionaries in this Presidency is apparent from the recent proceedings of the Madras Missionary Conference. The two latest numbers of *The Harvest Field* (December, 1907; January, 1908) include papers read before the Conference dealing with, or hinging upon, the question of Christian unity. We must own that, in spite of very great sympathy with the desire for greater unity, we think there is a danger of our losing sight of great historical and spiritual principles, through a failure rightly to estimate the significance of our present divisions. Our concern just now is not to criticize the papers in question. But a phrase used by Mr. Pakenham Walsh is

significant of a great deal that is said and thought upon the subject of Christian unity, which seems to us erroneous and mischievous. He speaks of our present "divisions" as "not only 'unhappy' but sinful." We have no right to use such a phrase as this, unless we are prepared to name the sin, and to say at whose door it lies. For our own part, though we doubt not sin may have played its part in dividing the Church in the past, we are not conscious of sin in belonging at the present moment to a Church not in communion with the Church to which Mr. Walsh belongs; nor are we prepared to say that Mr. Walsh and his friends are guilty of sin because our respective Churches are so sundered. There are other interests to be considered besides organic unity. To take an extreme example, we ourselves should certainly be guilty of sin if we attempted to promote an immediate organic union of our own Church with the Church of Rome. Until that Church and many members and sections of the Church of England are prepared to surrender many of the points they insist on as *de fide*, we are compelled to maintain the division: we cannot purchase unity by conscious surrender of the truth. To speak of divisions as sinful, and to give no hint of the terms on which you are prepared to accept reunion, is idle and unprofitable. We cannot hope to advance the cause of union unless we have a definite and outspoken ideal to recommend. The consideration of this ideal will carry us far, and may help many of us to readjust our attitude towards those who are not commonly reckoned as coming within its scope. Christian unity is likely not only to heal the breaches between Church and Church, but also to bring within the pale many who at present are counted as outside all the Churches.

THE question of reunion has been forced to the front very largely by two considerations—the humiliation that comes to any sincere follower of Jesus from the strifes and animosities which sectarian bitterness, the *odium theologicum*, sometimes engenders; and the sense of impotence and inefficiency, of waste of power through overlapping, to which the division of our forces and the want of co-ordination in their activity so often give rise. One of the most hopeful signs in the whole movement is the way in which practical comradeship is bridging the gulfs. "Missionary comity" has its parallels in the "simultaneous missions" and many unnamed leagues of evangelism in the home lands. In face of the common enemies, the sin and superstition of the human heart, which we are all trying to combat with the same weapons, we learn a new sense of proportion. Without for one moment overlooking very serious differences of dogma and polity, Christians of different communions are finding that these do not preclude brotherhood and sympathy, united action, mutual edification. It is significant in this

connexion that some of the most beautiful manifestations of this new spirit of unity have come in and through the work of the organized unions of Christian students in the colleges and universities of Britain. The student movement is dominated by the world-idea, by the ambition to win the whole world, and all the life of the world, to the obedience of Jesus Christ. In this movement, as on the mission field, the common aim and effort, the allegiance to the common Lord and Master, are showing their power to dwarf the differences of theological statement and ecclesiastical order. As yet we are but at the beginning; but it is surely not too hard for the eye of faith to see in these workings of the Spirit of God the promise of a greater and more valuable reunion than the programmes of amalgamation commonly point to.

THE past has many lessons to teach us on the subject of unity; it will teach us what to seek and what not to seek. There are three lines along which Christians may seek unity—in doctrine and practice, in polity and organization, in purpose and conduct. We believe that the errors and failures of the past have sprung almost entirely from exaggerating the importance of the first and second, and undervaluing the third. The "catholic faith" has been made matter of dogmatic statement and ecclesiastical organization rather than of personal loyalty to the common Saviour and practical observance of His laws. Those who feel keenly our present "sinful divisions" cannot do better than read the noble and outspoken examination by the Bishop of Carlisle of what is meant by "the Catholic Church." * It is one of the frankest and truest statements of the facts as to dissension and disunion that we have ever seen; we believe that many in every communion of Christendom would respond to it with sympathy; and the general adoption of its practical conclusions would indeed be an advance towards perfect union. If the Bishop is right, as we also believe, we have to readjust the emphasis. Unity of doctrinal statement is not the ideal; it never has existed in the past; it will probably never be attained in the future. Nothing but historic fiction or wilful blindness can represent "the Catholic Church" in this sense as a standard from which we have lapsed. Unity of polity and organization, again, is not only open to doubt as to its realisation in the past; it is open to criticism as an ideal for the future. Episcopal, presbyterian, and independent polities—possibly other types as well—meet the needs of different men; none of them has the right to exclude the others; all are proved, by the patent efficacy of their ministrations, to be equally valid. Unity of conduct, on the other hand, "keeping the faith in the unity of the Spirit, in the bond of peace," cannot be over-emphasised. It is here, and here alone, that we can test men as Christ Himself tests them: "by their fruits,

* *Hibbert Journal*, January 1908.

therefore, ye shall know them." We do not wish to suggest that creeds are of no importance, or that the Church can do without them. The whole history of philosophy as well as of religion shows that thought and conduct are interwoven. But the mischief of heresy lies not in thinking, but in acting, amiss. If the Church were less ready to anathematize, reserving its thunders against deviation of belief until obliquity of conduct evinced a real departure from the catholic faith, many of the "heretics" would live and die within the church. Elasticity of confession, coupled with loyalty to the imitation of Christ, is surely nearer to the mind of the Master than the false intellectualism of "orthodoxy." Exclusions and excommunications, instead of stamping out the erroneous belief, promote the growth of schismatic churches. Greatly as we may deplore the loss of efficiency that comes by division, it must be remembered that in spiritual warfare power tells far more heavily than numbers. A growth of all the Churches in catholic temper and Christian love would of itself, quite apart from any union it might facilitate, tremendously increase their effectiveness. On the other hand, the spirit of strife and faction not only sunders Church from Church; it shatters the power of the local congregation. Few lessons are more plainly written on the history of the New Testament Church than the crippling power of strife and faction. Uniformity in our interpretation of Christian truth, uniform order and polity, are as nothing compared with the maintenance of brotherly love and a Christ-like spirit. Those who order the affairs of the Indian Churches—nay, more, every Christian man and woman in India, should lay these things to heart. Perhaps it will only be when we have learnt to hold a right ideal of what is meant by the catholic faith, that we shall also learn how to win to open allegiance the secret disciples of our Lord. Nothing will do more to save us from spiritual pride, and from those strifes, factions, enmities, and contentions, that rend the Body of Christ, than the constant sense that "the only need for all alike is life flowing down from the Universal Head, and love flowing back from every member to the Universal Heart."

THERE is the note of true poetry in the *Thought from Appar* which we publish above, the note of universal humanity. We should not ourselves present the facts in the pantheistic dress implied in the third stanza; but the truth that in suffering the Lord of Life draws near to the heart of man finds many an echo in East and West alike:

"The flint must first be struck,
Before we see the fire."

The experience of so many of the great teachers of the world, that "men learn in suffering what they teach in song," and that in the

stress and anguish "the Lord comes into view," makes the thoughtful reader hesitate to regard all pain as evil, and the consequence of our own sin. The fruits of pain are too precious; we find it rather to be the medium through which the Father speaks to the heart of his child.

H. E. Sir George Clarke, in his address at the annual Convocation of the University of Bombay, urged the need for the teaching of Science in India. From the general tenor of his speech we have no wish to dissent, but there is one paragraph that calls for comment. As reported, His Excellency represents the education of Japan as conducted wholly in the vernacular. Nothing could be more misleading. Primary education may be conducted exclusively in Japanese; but there are few things more remarkable in the history of education than the avidity with which Japan has seized on western languages, largely for the purpose of learning western science. At the outset, English-speaking professors taught the sciences in Tokyo; and then English had to be learnt by the students. For a time, these professors had to give place to the less expensive Germans, and the Japanese undergraduate must forthwith turn to and learn German. The example of Japan, if it proves anything for India, proves that it is indispensable to learn a western language—and here, obviously, that language must be English—if India is to assimilate the treasures of the West in all the departments of science. That this need be so permanently, we are not prepared to say. More than once the question of adapting the Indian vernaculars to the requirements of modern science has been discussed in the pages of the *Magazine*. As yet, unhappily, the vernaculars show but small signs of so adapting themselves. It is a question which our educational and other reformers would do well to ponder. But in the mean time, it is well to recognise the facts; and no good is done by suggesting a false contrast between the history of education in Japan and what we have to go through in India.

One of our correspondents has raised a question we are often met with, which it may be as well to dispose of with a word of explanation. The Ten Commandments, professedly accepted by Christians as part of God's Law, include the prohibition, *Thou shalt not kill*. Why, then, do Christians habitually take life? There are really two questions here involved—the wider question of the morality or otherwise of taking life at all, and the narrower one of the supposed inconsistency of Christians (and, we may add, Jews) who for various purposes take the life of birds, beasts and fishes. Let us take the latter, the narrower question, first. The suggestion of inconsistency is unfounded, as will be seen upon due consideration. To understand the Sixth Commandment, we must take it not in isolation, but in its context of Jewish life

and Jewish religion. The daily sacrifices of the Tabernacle and Temple ritual are a sufficient proof that the Commandment given to the Jews was never intended to prohibit the taking of animal life. It is *murder*, the taking of human life, that is in contemplation, and nothing more. That this was the interpretation put upon it by Jesus also is evident not only from His presumable practice, but from His exposition of the Sixth Commandment as recorded (*e. g.*) in the Fifth Chapter of St. Matthew. He there interprets the Commandment as prohibiting not only murder outright, but angry and murderous thoughts, passionate and unbrotherly speech. The application is entirely to human relations—how a man behaves to his brother, his fellow-man; there is not the faintest hint that the Commandment has any reference to the beasts. Whoever may be in the right on the wider question, the particular charge of inconsistency or hypocrisy as against the Christian falls to the ground.

In regard to the practice of the taking of animal life, the question is really one of degree. We all kill—Hindus, Buddhists, Mohammedans, Jews, and Christians. The most rigidly vegetarian sects cannot pretend that they never take life. Is it right to kill vermin? Thousands of rats are slaughtered in Madras every week; is this right? Are snakes and man-eating tigers to be tolerated? These are but a few of the questions that may be raised. We have not space to discuss the subject at length. But it would be a great gain if all parties would recognise frankly that by our daily practice, which no doubt we are prepared to justify, we all claim the right to take life within certain limits; the point on which we differ is where to draw the line. If this were clearly understood, it might be possible to join in the search for some principle which all can accept, and to remove some of the divergencies of theory and practice which too often lead to contention. It will contribute not a little to this end if the critics of Christian practice who are either themselves Hindus or affected by the teaching and practice of some sections of Hinduism, will recognise once for all that the Sixth Commandment is not in point, and that the resolution of the wider question must be looked for elsewhere.

LITERARY NOTICES AND NOTES.

Evolution and Christianity. By the Rev. H. Pakenham Walsh, B.D., S. P. G. Brotherhood, Bangalore. Christian Literature Society: London, Madras, and Colombo: 1907. Price As. 5.

This little book is intended as a help to busy men. It does not pretend to originality either of thought or method. Given in the first instance as a series of addresses to business men in Colombo, it simply

tries to put into a convenient form, for those who have not the leisure to read larger works, the gist of the modern apologetic by which the faith may be defended against doubts or criticisms based upon the supposed incompatibility of Christianity and modern science. Mr. Walsh frankly and gratefully acknowledges his indebtedness to "The Ascent through Christ," by Griffith Jones. But there may be many among our readers, as well as in the business life of Colombo, who will be glad to find the argument of the larger book made accessible in a more succinct form.

The matters handled in the successive chapters or addresses are Evolution and (1) the Bible Doctrine of Creation, (2) the Fall, (3) Sin, (4 and 5) the Incarnation, and (6) the Resurrection, respectively. In the first three chapters the argument proceeds chiefly along the following lines. The evolutionary process, set out by science to account for the development of the past, contains breaches of continuity which no naturalistic account can bridge over. (It is only an outside and uncritical view, not sanctioned by the authority of the great men of science, to suppose that a continuous development from protoplasm to man has been established by proof.) Further, it is abundantly evident that man, whose higher spiritual growth is clearly marked out as the future course designed for evolution, has suffered a fall, a lapse from the right path, and is at present (so far as his natural state goes) "off the track" of evolution. And in any case, as logical evolutionists, we must look for the goal and consummation of the evolutionary process not in anything already attained but in the future. It is arbitrary and unwarrantable to suppose that man has already reached the goal, and that the evolutionary process is therefore stayed.

These considerations, Mr. Walsh maintains, are in harmony alike with the most authoritative teaching of science and with a right understanding of the Word of God. So far, there is no reason to suppose that Science and Christianity part company. But they also suggest an inference, which again chimes in with scientific theory as aptly as with revelation—that it is entirely reasonable and likely that the Creator, to Whose impulse the beginning of evolution was due, should intervene to *save* His creature, man, to set him again on the right road, and to *perfect* him according to the original design of his evolution. This Divine intervention, so entirely consonant with the teaching of science as to evolution, has been historically effected, according to the teaching of Christianity, by the coming of our Lord Jesus Christ. On antecedent grounds, therefore, science has no objection to the belief in the coming of a Divine Redeemer.

The second half of the book deals with specific doctrines in regard to the person of Jesus Christ, in relation to evolutionary science. We must confess that this part seems to us less admirable than the first.

Not that we ourselves should hesitate for a moment to accept the doctrines of the Virgin Birth and of the Resurrection which Mr. Walsh here maintains. What we are dubious about is the precise value of the case he makes out for them. For those who already believe those doctrines, but have misgivings as to the bearing of scientific truth upon them, his arguments may suffice. It is sufficient, in their case, to show that those doctrines are in no way incompatible with the doctrines of science. But for any to whom those very doctrines are in themselves matters of doubt from the first, we believe that conviction must be sought by what may at first seem a less cogent, but is really a deeper, and therefore surer, argument. Leave, for a time, the questions of the Birth and the Resurrection of Jesus, without attempting either to affirm or to deny. Take in the full significance of all He has done, of all He counts for, in the life of the world. It is impossible to escape the conclusion that He is either divine, or the veriest self-deceiving deceiver.

> "Call Christ, then, the illimitable God,
> Or lost."

To decide where the truth in these matters lies is the work of philosophy rather than of science; and philosophy cannot accept as adequate any solution which makes Christ less than divine. We do not pretend there is no difficulty from the side of science. Both to science and to philosophy the union of the divine nature with the human is beset with difficulties. But the difficulties need not prejudice belief in the fact. The union of soul and body is quite inexplicable—at any rate, it has yet to be explained; yet we never entertain a moment's doubt of the fact. In the same way, when we find ourselves irresistibly led to the conclusion that the human Jesus is also the divine Christ, we need not hesitate to accept the fact because we cannot explain it.

How much of the whole body of Christian doctrine is essential to the faith? Mr. Walsh shows that in the past a great deal has been shed like dead leaves which was once supposed to be vital. Those who are zealous for the faith cannot do better than emphasise the central kingship of Christ. It is in the unique character and power of Jesus that the strength of Christianity lies, and it is here that it will find its strongest line of defence. His lordship over human life and thought, duly appreciated, will simply and easily subordinate all the problems of philosophy and science to the overmastering fact that He is all and and in all, and in Him all things consist.

Two Questions. By a Presbyter. Christian Literature Society: London, Madras and Colombo: 1907. Price As. 2.

THIS little pamphlet is a careful piece of apologetics that may be commended to the study of thoughtful men. Its two problems are

(1) Can I believe that God is? (2) If so, how can I know Him? Many will agree with the statement of a Muhammadan friend of the author's, referred to in the opening paragraph, that the latter is the more important question of the two. Nevertheless, our Presbyter addresses himself to the task of establishing a belief in the existence of God. Taking as his foundation the conviction (which practically, if not also theoretically, is incontestible), which every man has of his own existence, he shows that this existence is dominated by spirit. He passes on to consider the ordered universe, which we accept on the testimony of our own consciousness, and the discourse of reason without which the printing and publication of the book itself, or any book, would be inexplicable; and on this he securely bases the conviction of the reality of other personalities like our own. But our two propositions, "I am," "Thou art," sufficiently pave the way for the third—"He is." We are now prepared to face the greatest question—How are we to know God?

Naturally we suppose we are to know Him by His works. This is true—but true with limitations. But we may fairly take what we know of Him through the external creation as a test of authorship of any other book that purports to come from His hand. Man's nature is not by itself a more reliable guide; it has again and again led to the deification of human sin and weakness, no less than of human greatness. Can we turn to any revelation of Him? Dare we believe that the Eternal has made answer to man's longing to know Him? There is no necessary barrier to such a belief, and there are, as a fact, "revelations" that claim to come from God. Are we to trust any one of them? On consideration, we should expect that such a revelation, if truly given by the Divine Wisdom, would begin with very elementary and objective lessons as to God's nature, and what He requires of man; that when man had learnt by failure his own inability to fulfil this, he would be shewn by a great Example (a Man whom he could understand) the way of success, and that thereafter we should find among men the Power or Spirit of the Example leading them on to the same goal. Further, wisdom and law (which we see everywhere in Nature), progress through death, evolution, with both human activity and Divine co-operation as its indispensable conditions, sparing success in the midst of countless yet unwasted failures, the lesson of self-abnegation, the value of suffering, the freedom of man to accept or reject at his own will the good proffered to him, the Divine working ever busy about us and above us to accomplish this great design—all these are marks which the Book of Nature would teach us to look for in any Book that claims to be the authentic word of God. The reader is referred to other works for a fuller treatment, a definite solution of this question. But if we ask ourselves—Is there, among the Books that men count divine, any

that is authenticated by these indisputable marks?—the answer is not very hard to find.

Notes of Travel. By J. Nelson Fraser, M.A. Christian Literature Society: Madras. Price Re. 1.

The papers brought together in Mr. Fraser's book have been arranged in a very arbitrary fashion. Together they run to 250 pages, and quite 200 pages are taken up with Europe,—Italy, Germany, Switzerland and Sicily; but sandwiched between the notes of travel in these countries are short papers on Kedarnath, Agra and Ceylon. There may be some personal reason for the arrangement, but we can find no logical reason. The personal element is in any case very strong in the book: the account of Ceylon, for example, is little more than a diary with guide-book notes interspersed. But it would not be fair to judge of Mr. Fraser by this paper. It is in his account of Italy that he may be said squarely to challenge criticism, and we may say frankly that he disappoints us in his account of that most fascinating country. Mr. Fraser is a scholar, and something of a philosopher, who feels 'the heavy and the weary weight,' 'the burthen of the mystery of all this unintelligible world;' but withal he was a jaded Anglo-Indian at the time he visited Italy, and he was there, so far as we can gather, in mid-winter! How could he in these circumstances fall under the spell of that enchanting land? His first-hand acquaintance too with Italy was short, and limited to Naples, Rome, Florence and Venice.

What, however, Mr. Fraser did see he looked at with his own eyes, not through the spectacles of another. Even Ruskin is not to stand between him and his own opinion, for he hopes that Giotto has seen the Taj "from the skies; and no doubt if he has, he admits that his Campanile requires re-building. If this were possible," Mr. Fraser continues, "it would rise again with its staring decorations subdued and moulded into harmony; it would deserve the compliments that Ruskin has paid it." Such opinions may give piquancy to what Mr. Fraser has written, but they help rather to an understanding of the writer than to an appreciation of the work of art which the reader is invited to look at.

Rome seems to have greatly perplexed Mr. Fraser, as it has many other travellers; and of course the shorter one's stay in Rome the greater is the perplexity. For Rome is a masterful place. It does not yield its secrets to the hurried tourist; and we feel confident that, if Mr. Fraser before quitting the city secured his return to it by drinking of the water of the Fontana di Trevi and by casting a coin into it (!), he will on a second visit revise some of his opinions, and will, we trust for his own sake, come away with brighter and more cheerful impression of all that Rome and Italy have to offer.

The "Ruling Chiefs of India" Series—No. 1. BARODA. Edited by C. S. Raghunatha Rao. S. Kristnan and Co.: Madras: 1907. Price As. 6.

THIS little work, the first of a series, deserves attention, as it helps to bring before the public one of the great personalities of present-day India. It is adorned with portraits of H. H. the Gaekwar himself, and of Mr. Romesh Chunder Dutt, C. I. E., who contributes an introduction. The family tree of the Gaekwar is prefixed to a brief account of the Baroda territories, and of the life of the present ruler of the State. His services to the State are succinctly set forth, together with his steps to promote technical education, the education of women, and the education in foreign countries and by foreign travel of selected individuals. Baroda is remarkable for the experiment of free, compulsory education. As will be seen by any who read this book, the Gaekwar is a convinced and telling advocate of social reform; yet none can say that he has himself suffered or that he encourages denationalisation. "In spite of his essentially English education, the Gaekwar has always remained a Hindu to the core."

After this sketch, the Gaekwar is left to speak for himself. Five of his public utterances are given almost, in some cases wholly, *in extenso.* The reader can easily judge for himself what manner of man the ruler of Baroda is. He will find him fearlessly outspoken, keenly alive to the need of change, yet neither rash in judgment nor enamoured of innovation for its own sake. His Highness shows the mind of the student, the temper of the statesman. Acutely conscious that many things are amiss in India, and unsparing in his criticism of what he considers defective, he is not bowed down by the sense of these evils, but has the joyful optimism which looks forward to a bright future for India. He pleads for hygiene as the true *shradha*, surrounding the living "with comfort, guarding their health and prolonging their lives." He has no patience with those who regard the adoption of new comforts as a process of denationalisation, and a fall from simplicity. "I do not mean that we should dispense with simplicity; but let it be a wise moderation in the midst of plenty, not the fatalistic acceptance of poverty as a virtue in itself." Advocating commercial progress as indispensable for India's advance, he indignantly repudiates the theory of the inferiority of tropical races, as hasty and inconsiderate. The glories of the past are not, to the Gaekwar, a matter for impotent lamentation, though he does not shut his eyes to the contrast between the past and the present. In true historical spirit he cites those glories at once to give the lie to those who belittle the possibilities of the Indian peoples, and to give a spur to the ambition to realise them. No one can say the Gaekwar has not done his best to foster progress in

Baroda. But experience has taught him "that it is very difficult for Government to provide industries for its people, in the absence of a real business spirit amongst the people themselves." Science is needed, to expel ignorance; travel, to break down prejudice; it is the apathy of the people themselves that is the worst enemy—the self-hypnotism which makes them supinely acquiesce in the theory of their own inferiority. "Our weakness lies in this, that we have for many years lain prostrate under the fictitious sense of our own helplessness, and made no adequate attempt to react against our circumstances." If for nothing else, progress in education is needed to stimulate industrial activity, to break down the want of self-confidence and mutual trust which so completely paralyses industry, and to deliver the people from the cramping influence of unintelligent tradition.

In some of the speeches there are striking thoughts on religious questions. We are reminded here again of one of the principles of true statesmanship—genuine liberalism and conservatism are one. Here is a man who knows how to respect the old ways, to cling to them tenaciously when they commend themselves to his judgment, and yet to keep heart and mind open to welcome what is new. "It matters nothing where the truth comes from. If it serves a national purpose or helps national ends, then it is national, whether the form in which we find it is modern or Vedic, European or purely Indian. And we must be eager to find this knowledge and apply it, whether it has the sanction of the older ideas or not. We have to look forward to the future of India, we are not going to revive the past." Such utterances deserve to be the watchwords of patriots who seek a leader and a policy. It is to ignorance that His Highness traces the fanatical worship of the past. "We let our old customs hamper us and blind us to the present, because we do not understand the past."

The Gaekwar shows his own understanding of the past by the appreciative way in which he writes of caste, and the great objects it was originally designed to serve. To the thoughtful reader, this appreciation lends all the more weight to his denunciation of caste, as it is found in India to-day, which we are constrained to quote in full;

"The evils of caste cover the whole range of social life. It hampers the life of the individual with a vast number of petty rules and observances which have no meaning. It cripples him in his relations with his family, in his marriage, in the education of his children and especially in his life. It weakens the economic position by attempting to confine him to particular trades, by preventing him from learning the culture of the West and by giving him an exaggerated view of his knowledge and importance. It cripples his professional life by increasing distrust, treachery and jealousy, hampering a free use of others'

abilities, and ruins his social life by increasing exclusiveness, restricting the opportunities of social intercourse and preventing that intellectual development on which the prosperity of any class most depends. In the wider spheres of life, in municipal or local affairs, it destroys all hope of local patriotism, of work for the common good, by thrusting forward the interests of the caste as opposed to those of the community and by making combined efforts for the common good exceedingly difficult. But its most serious offence is its effect on national life and national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests which should be those of every caste and people, and renders the country disunited and incapable of improving its defects or of availing itself of the advantages which it should gain from contact with the civilisation of the West. It robs us of our humanity by insisting on the degradation of some of our fellowmen who are separated from us by no more than the accident of birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European society. It prevents our making the most of all the various abilities of our diverse communities; it diminishes all our emotional activities and intellectual resources. Again it is the most conservative element in our society and the steady enemy to all reform. Every reformer who has endeavoured to secure the advance of our society has been driven out of it by the operation of caste. By its rigidity, it preserves ignorant superstitions and clings to the past, while it does nothing to make those inevitable changes which nature is ever pressing on us more easy and more possible."

Caste, and the status of women,—these are the two points on which all efforts for social reform should be concentrated; and it is evident that the Gaekwar means to aid the cause. But he puts his finger with merciless precision on a weak spot—the want of action to second the cry for reform. "There is no reality in our social reform, our political progress, our industrial revival, because, as you know, there is scarcely one who dares to act even in his own household."

Vigorous in thought and speech and action, conscious of a high mission, and eager to acquit himself worthily, this Prince well deserves the interest and the admiration which he enjoys in India and in Europe as well. We commend this handy little compilation to our readers. The Gaekwar's speeches, which our quotations show to be trenchant and at times epigrammatic, give food for thought. Their patient study, their judicious assimilation, still more the practical application of their counsels, would do much to bring in that great national uplifting of India which we all so earnestly desire.

Some French School Books.

Siepmann's Primary French Series: Les Bannis. Émile Souvestre. Edited by Eugène Pellissier. London: Macmillan and Co. 1907. Price 1*s*.

This series is under the general editorship of Otto Siepmann and Eugène Pellissier and is excellently suited to beginners *Les Bannis* is a story of political exiles in Siberia. The original text is adapted and simplified for primary classes with notes and vocabulary added; and the appendices, which are a special feature of this series, should be helpful both in teaching grammar and in encouraging French conversation. They consist of Questiens in French on the subject-matter of the story, Words and Phrases to be learnt by heart and frequently used, Exercises on Syntax and Idioms, passages from the text in English for re-translation, and a key to Words and Phrases.

Siepmann's Classical French Texts: Nicomède. Pierre Corneille. Edited by G. H. Clarke, M. A. London: Macmillan & Co. 1907. Price 2*s*. 6*d*.

This series is under the same general editorship as the above and is meant for advenced pupils. The play is prefaced by an introduction on the French drama, the life and works of Corneille and the historical basis of *Nicomède*; and it is followed by copious notes. The general editors have added appendices on the lines of those in their Primary Series, but the passages for translation into French are in this case original English compositions bearing on the development of French literature, Corneille himself, and contemporary French history. There is also a section containing short passages quoted from the play as subjects for free composition.

Macmillan's Primary Series: La Famille Troisel. Mrs. J. G. Frazer. London: Macmillan and Co. 1907. Price 1*s*. 6*d*.

This charming little story is written, as the preface tells us, in the hope of helping to make French *nice*. The French is simple yet elegant, and the style sprightly and humorous. M. Chouville contributes 'Notes de grammaire' quoting from the text to illustrate the rules, and a section consisting of exercises founded upon the text. All is in French, even the explanation of words in the vocabulary, though where there is no convenient French synonym the authors do not scruple to use the English word. It is a useful and delightful book; even the exercises are not dull.

A Modern Arithmetic. By H. Sydney Jones, M. A. Part I. Macmillan and Co. 1907. Price 3*s*.

THIS book may profitably be used in Forms I, II and III either in addition to those books now in use in these Forms or in substitution for them. Exercises given under each chapter are simple and straightforward. The novel feature of this book is the inclusion of practical graphic and mental exercises over and above purely arithmetical ones. A successful attempt has been made to introduce in this book such exercises as will meet the requirements of modern teaching of Arithmetic. We are at one with the author when he says that efficient teaching of Arithmetic must aim at accuracy, quickness in the manipulation of numbers, and cultivation of the reasoning faculties.

LITERARY NOTES.

AMONG the many interesting series of cheap republications issuing from the press one of the most interesting and valuable is 'Everyman's Library.' Already the number of volumes issued lies between three and four hundred, and there is no reason to suppose that the series is near its end. About fifty have been added within recent weeks—among them, Parkman's 'The Conspiracy of Pontiac,' Lane's 'Account of the Manners and Customs of Modern Egyptians,' and Mrs. Margaret Armour's prose version of the 'Nibelungen Lied.'

DR. CAMPBELL OMAN is now one of the best known writers on Indian people and customs, and though we cannot always profess agreement with his point of view, yet we have read his books with interest. A revised and enlarged edition of his 'Indian Life, Religious and Social' will be published at an early date by Mr. Fisher Unwin. Dr. Oman keeps himself abreast of the rapidly changing thought of India.

THE extraordinary finds in recent years through the excavations carried on in Egypt and Asia Minor suggest infinite possibilities in the matter of historical proof. The most recent announcement is that of the discovery of the jewels of the wife of Sati II., who may have been the Pharoah of the Exodus. Whether this announcement will be corroborated remains to be seen. But there is little doubt that a find of great historical interest has been made.

WE are indebted to the *Bookman* for a sketch of the life of Mr. William Hall Griffin, who lately passed away. Mr. Griffin was latterly lecturer in English Language and Literature at the Birkbeck College, and was one of the most popular of teachers. 'He dramatised the dullest texts. He breathed a spark of humanity and vitality into Sweet's Anglo-Saxon Reader.' But teaching apart, his great work was an

unfinished life of Robert Browning. It aimed at rivalling Masson's Milton in fulness of detail—'the aim of the writer being apparently to illustrate every passage, nay, every image, in Browning by a photograph on one side, and an illustrative citation from Browning's library, which he had ransacked and explored in every corner of Venice on the other. Wherever Browning went in act or thought Hall Griffin followed him like a shadow.' The book, however, is so far from being complete, that it will hardly be Mr. Griffin's work if it is ever published.

ANOTHER paragraph in the same journal announces the publication during the present month of 'The North-West Passage' by Roald Amundsen, who has been inspired by Nansen with a perfect devotion to the Arctic regions. 'The cheery boisterous narrative of these seven mariners setting forth in a herring-boat to navigate the passage which has baffled so many Arctic heroes is a thing not on any account to be missed.' The book will be published by Messrs. Constable.

THAT colossal work, the 'Dictionary of National Biography' is now to be issued in a new form and at a greatly reduced price. The sixty volumes of the original edition are to appear as twenty-two, and each volume is to be published at 15*s*. This work is one of the most valuable for a reference library, and doubtless many such libraries will avail themselves of the cheaper issue.

MESSRS. SMITH AND ELDER have two books of some interest in the press—'British Socialism' by Mr. J. Ellis Barker, and 'Memories of Men and Books,' by Prof. A. J. Church, for more than forty years an associate of R. H. Hutton in the *Spectator*. Mr. Barker's book aims at an examination of the doctrines, aims, and practical proposals of socialism, and claims that this is the first book to examine fully the party literature of socialism.

GEORGE MEREDITH, on the occasion of his eightieth birthday, was presented by his friends with an address mounted on vellum. The following words indicate the purport of the address:—

"We desire on our own behalf to thank you for the splendid work in prose and poetry that we owe to your pen—to say how much we rejoice in the growing recognition of this work and to thank you for the example you have set to the world of lofty ideals embodied not only in books, but in life."

The address is signed by four of Mr. Meredith's old friends—Mr. Swinburne, Mr. John Morley, Mr. Thomas Hardy, and Mr. Frederick Greenwood.

SCIENCE NOTES.

THE transpiration of plants in the Tropics appears to be on the average very much the same in amount as in Europe. It is rather surprising that this should be the case, but a long series of experiments carried out by Dr. Holtermann in Ceylon points to this conclusion. He finds that while the highest transpiration figures per hour are considerably higher than any north European ones, active transpiration begins later and stops earlier in the day, and in the wet season may cease for weeks at a time. He holds that water-tissue is essentially an arrangement for supplying water to the transpiring tissues during these short periods of excessive evaporation, and not a means of lessening transpiration. This view he supports by showing that water-tissue is especially developed in actively transpiring plants which are liable to be subjected to sudden demands. Mangroves, for example, ordinarily possess characteristic water-tissue well developed, but they form much less or none at all when grown in garden soil. There they transpire very much more freely than in the salty soil which is their natural habitat.

AMONG other interesting work carried out by Dr. Holtermann was an investigation of the question of the falling of leaves in the Tropics. He concludes that, though it is a hereditary property, it is, in the endemic species, determined by the dry season. In general, he finds that leaves fall when their structure does not fit them to withstand the conditions which prevail during the time when the leaves are bare. The occurrence of annual rings of growth in the wood is similarly explained by Dr. Holtermann. The renewed formation of wide xylem elements he finds to be related to the increased transpiration which takes place when a crop of young leaves is produced. Many instances of adaptive reactions are described by Dr. Holtermann and shown by him to be explicable as the result of irritability.

A VERY useful book on the Microscope by Mr. E. J. Spitta has been published by Mr. J. Murray. It deals very briefly with the theory of the instrument but goes very fully into details regarding its construction and use.

IN 1906, Mr. Marconi discovered that when the transmitter of electrical waves consists of a comparatively short vertical wire to the top of which a long horizontal wire is attached, the intensity of the waves in the direction in which the horizontal wire points is very small and in the opposite direction very great. Dr. J. Zenneck has recently been experimenting with a receiver of similar form. He finds that such

a receiver is most sensitive to waves coming from the direction opposite to that in which the horizontal wire points. In this case both the vertical and horizontal components of the vibrations are utilised, and the best ratio of the lengths of the vertical and horizontal wires depends on the ratio of these components. The efficiency of the receiver also depends on the conductivity of the soil, and is increased by attaching a wire to the base of the vertical wire and extending it on or under the soil in the direction from which the waves are coming.

SOME years ago Professor Raphael Dubois took photographs with X-rays of a number of pearl-bearing oysters and showed that the position and size of the pearls was clearly indicated in spite of the thickness of the shell in which they were enclosed. This method of examining oysters has now been adopted by Mr. J. J. Solomon in the search for pearls, the method having been made practicable by the devising of apparatus by means of which as many as five hundred oysters can be radiographed per minute. The oysters which have pearls of sufficient size to be of commercial value are opened, while those which have small pearls are put aside to be placed in conditions where the pearls may develope as rapidly as possible, and those which show no indication of the presence of pearls are put back to their beds. Mr. Solomon states that the chief difficulty of the process consists in conveying the oysters without injury to and from the laboratory.

THE mechanism of alcoholic fermentation has been studied by Mr. A. Slator. From a determination of the relative velocities with which the four principal hexoses are fermented by living yeast, he shows that the reaction, which mainly controls the velocity of fermentation, is the decomposition of a stable compound between the enzyme and the sugar. Yeast appears to contain glucozymase, fermenting dextrose and levulose ; galactozymase, fermenting galactose ; and mannozymase, fermenting mannose.

THE elastic waves which are propagated through the earth from an earthquake travel with a speed which Dr. Knott maintains varies with the distance from the earth's centre. The facts which have been observed regarding the transmission of the preliminary tremors indicate that throughout all but a comparatively thin crust of the earth the elastic waves of highest speed are transmitted with a speed of 12·23 km. per second, and that within this crust, of thickness equal to one-tenth the radius, the speed increases from 6 km. per second at the surface to 12·23. The second phase of the preliminary tremors is similarly transmitted, but with a speed which is less than that of the first phase in the ratio of 18 to 31·3. The hypothesis that the two phases repre-

sent the compressional and distortional waves leads to the conclusion that the interior of the earth satisfies the uniconstant elastic theory associated with the names of Navier and Poisson.

An interesting exhibition of home-made apparatus was held in connection with the annual meeting of the Association of Public School Science Masters in London. A motor armature was shown by Mr. C. T. L. Wagstaff, which consisted of a bottle-cork, a few turns of insulated wire and a dozen pins. Dr. T. J. Baker exhibited an optical bench in which plasticine was used for the supports of the lenses, prisms, &c. This material is so easily moulded that delicate adjustments can be readily made with it. Mr. Hedley exhibited another, consisting of a raised wooden platform covered with a sheet of paper with small metal holders for the lenses. The platform was at such a height that the lenses were on a level with a lamp placed on the bench. A device for showing the transport of ions was exhibited by Mr. Thwaites, consisting of a U-tube, three-quarters filled with a jelly coloured with potassium bichromate or copper sulphate. Above the jelly is a solution of potassium nitrate into which the platinum electrodes are put. When the current passes, the coloured ion is seen to move. Among other exhibits may be mentioned Jamieson's sensitive paper for experiments on the conduction and radiation of heat.

In a lecture on the electrical phenomena of the atmosphere and their relations with solar activity Professor Schuster showed that, on the assumption that the conductivity of the upper atmosphere is much greater than that of the lower, the electric currents produced in the atmosphere by its motion across the earth's magnetic field are capable of explaining the diurnal variations of terrestrial magnetism. The negative charges brought down by rain-drops he considered to account for the maintenance of the earth's negative charge. He also pointed out that the evidence with regard to magnetic storms and sun-spots only establishes a general connection between them, and does not warrant us in attributing a particular storm to a particular spot.

RECENT PERIODICAL LITERATURE.

The Contemporary Review for February opens with a disclaimer by 'Unionist' of the Tariff Reform Methods which are common in his party. Amongst these methods he mentions the purchase of newspapers for the purposes of the propaganda, the disregard of accuracy in the use of figures, and the organised, and too often successful, attempt to end the parliamentary life of all Unionists unable to accept the tariff reform programme. The greatest effort has been made to get the Leader of the Unionist party to devise a fiscal formula which might be regarded as an official equivalent of Unionism. The attempt has been a failure. The Birmingham

speech has raised more questions than it answered. It is time the extreme Tariff Reformers were silenced. 'That the electors dislike tariff reform is, in my opinion, true; but I believe they dislike far more the atmosphere with which it is surrounded and the methods by which it is advocated.' Such is the writer's conclusion.

The Education Question claims two contributions. The Bishop of Southwark lays down three principles which the great majority of Churchmen look upon as all-important in the solution of this matter. First, their main desire is not denominational advantage but religious education. Second, religious education can only be given by convinced people teaching the belief they gain from, and share with, some body of believers. Third, the national system should be built on the most inclusive basis. The second of these points admits, he says, co-operation among those who represent differing bodies, but it makes war upon undenominationalism. The whole question, according to the Bishop, rests ultimately on parental preference and desire. Sir George White, M.P., states the matter from the Nonconformist standpoint. His fundamental principle is that all elementary schools receiving public money must be State schools, under elective local control of a representative character. This carries with it as a necessary corollary that the teachers in these schools must be free from all denominational tests. Sir George is sanguine as to the possibility of agreement in simple Bible teaching. His hope is based on his more than twenty years' active personal connection with the 'Adult School Movement.' This movement leads nearly two hundred thousand hard-headed working men to meet every Sunday morning for Bible study. They are men of all denominations and of none, and their co-operation in Bible study has never given rise to the 'religious difficulty' in any form.

Some months ago a committee was appointed to consider the scope and working of the Protestant Missions in China, and the question of what could be done, from a national point of view, to bring some of the benefits of Western civilisation to the Chinese Empire. Four representatives of this committee went out to China, attended the Shanghai Conference, and visited several of the mission stations. The report which three of them submitted appears in this number of the *Contemporary*. It is headed 'Christian Missions in China', and is signed by Mr. F. W. Fox of London, Professor Alexander Macalister of Cambridge, and Sir A. R. Simpson of Edinburgh. They present us with a document of considerable interest. To missionaries in India that interest lies principally in the fact that the recommendations of the representatives approximate closely to not a few of the resolutions of the last Decennial Conference in Madras. The first consideration, they recommend, should be given to the pressing need of co-operation and federation in work between different societies. One would have expected such a recommendation to have a foremost place, considering what has been done in China to promote Christian Unity. In fact the Shanghai Conference sent home a resolution to the home churches asking them to 'sanction the recognition by their missionaries of the right of the churches in China planted by them to organise themselves in accordance with their own views of truth and duty.' The representatives ask for highly cultivated and specially qualified men and women to be sent to China, and consider the securing of these as of greater importance than a rapid increase in the number of missionaries. They think that the more direct work of evangelisation should be entrusted to the Chinese workers, while training, supervision, and organisation should be especially the missionaries' field. There is much need of laymen to attend to the business and secretarial duties of mission work. Hospitals require to be increased in number and to be adequately equipped. It is highly desirable to establish colleges in which the English language and Western science can be taught, and which may be thrown open alike to Christians and non-Christians, in order that the influence of Christianity may be extended. The appointment of missionaries specially set apart for work

among the educated Chinese is recommended. Co-operation in medical and educational work is advocated. The introduction to the recommendations makes interesting reading. One fact cannot but claim notice. The great majority of Chinese find it so hard to read the Chinese characters that missionaries in various parts of China, and more especially in the South, have introduced a Romanised form of writing. By means of this system those who found it very difficult to read the Scriptures in their own characters are now able to read them with comparative ease. The population of China is estimated at 300 millions, and the Protestant Christian community at one million.

Mr. Frederick Boyle writes on 'The Fair Complexion.' Light hair and grey eyes are dying out: one observer prophesies that they will be gone in six centuries. The fair hair beloved by poets is being replaced by a darker hue. The question arises—Is this a purely aesthetic loss? Mr. Boyle draws attention to the fact that nearly all the conquering races which have also been colonisers have been fair. The one indisputable exception is the Arab. But Indian Aryans, Persians, and English have all been fair races. The Venetians who laid the foundations of the empire were fair-haired, and their women were famous for their golden tresses. Fair people are said to have a better chance to-day in certain unhealthy parts of Africa. The investigations made by doctors in Britain into the relation of disease to the blonde are as yet but few. They seem to show that the red-haired and the light-haired have a comparative immunity from pulmonary tuberculosis, but they are very open to the assaults of chronic rheumatism. They are less subject to nervous diseases. But the increase of city life is killing out the blonde and multiplying the brunette type. The fair die out if deprived of fresh air, the dark suffer comparatively little.

One is glad to hear a 'Belgian Opinion on the Congo Question.' It is written by Mr. Georges Lorand, Deputy to the Belgian Chamber. He tells us that the desire expressed by Great Britain that Belgium should take over the Congo so as to effect the necessary reforms has been resented by a large section of the Belgian press. The papers have made it look as if Britain wished either to possess or to partition the Congo State. The reason is that hardly any one in Belgium knows anything about the Congo, and the one thing they do know is that Belgium has got on amazingly well without colonies. Compared with her territory and her population, her industrial and commercial activity is three times that of England. The prevailing sentiment, therefore, is that the King should stick to his own, and Britain in asking the country to take what belongs to the King is no friend of the country. There is, in fact, in Belgium no movement for the reform of the Congo abuses, nor any serious interest in colonial affairs amongst any but the few. Even if Belgium were to take over the Congo there is no guarantee that any reforms would be carried out. Perhaps the only hope that public interest will be aroused lies in the fact that sooner or later the reciprocal rights of King and Parliament must be more clearly defined and placed on a constitutional basis. For instance, the King out of his Congo revenue contributes largely towards departments of state, city improvements, and Catholic mission subsidies. All these things are done as the King dictates, and no one but he has any say in them. The people are beginning to feel that this is a situation which is absolutely contrary to Belgian law.

Principal Forsyth in an article on 'The Love of Liberty and the Love of Truth' makes a strong appeal for a real understanding of what true freedom consists in. In politics freedom of thought is a principle, in religion it is the fruit of a principle. That principle is the experience of the soul's redemption, its sense of freedom, confidence, and completeness before a judging and redeeming God. If we are the possessors in actual living conviction and life of such a Gospel as this we shall be able to go forward to the battle for political, intellectual, and ecclesiastical freedom with a sure sense of the extent and limits of such freedom. But if our first concern is with freedom we may be left without a Gospel. Thus 'what

is required is a church broad, not because of the ground it has to cover, or the crowd it includes, but because of the height, the weight, it has to carry. A church which is all breadth and no height is not the New Jerusalem, nor any reflection, nor any development of it.' The true liberty is not an unchartered freedom but a throwing of oneself on to the side of faith which has a positive content and so an inherent authority.

Miss Edith Sellers visited a number of workhouses in England in order to find out what the effect of an old age pension scheme would be upon the condition of their inmates. There were, she found, in the workhouses she visited 2,200 who were above sixty-five years of age: yet out of these, only 23 had relations with whom they might live, provided they had pensions. The real need is homes for the decent hard-working men and women who because they are unable to save have to gravitate to the workhouse and there live in the company of those who are for the most part undeserving. Any old age pension scheme would require to face the provision of such homes.

Dr. Dillon contributes his usual résumé of 'Foreign Affairs.' Mr. Hilaire Belloc writes on 'The Limits of Direct Taxation,' while a posthumous paper by Sir Spencer Walpole on 'The Growth of the World' completes the tale of articles. The Literary Supplement is full of interest.

The *Nineteenth Century* begins with an article on Labour and Tariff Reform which would be commonplace if its writer were not Lord Dunraven. Tariff reform, he says, is a question for the working classes, and statistics will not be their guide in reaching a decision. Board of Trade returns, apart from fluctuations in the value of goods, do not indicate the proportion of the value of exports paid in wages, nor do they take into account at all the much more important internal trade. In spite of the apparently increasing prosperity, unemployment among skilled labourers has been steadily increasing, and 100,000 have been emigrating per year. There is, on the contrary, migration into Germany.

'Free trade,' according to Lord Dunraven, is not an appropriate name for the present system; the sanguine forecasts of the early Freetraders have not been realised; but surely things are not so black as Lord Dunraven would have us believe. 'Free-fooder' is another misleading term; for in Britain the taxes on food are higher per head than in Germany or the United States. Lord Dunraven has not the candour to tell us what portion of this is war-taxes. He goes on to discuss the little-loaf question in a most superficial way and to condemn (and here many Freetraders would agree with him) the abolition of the export tax on high grade coal.

Lord Dunraven does not indicate clearly what fiscal policy he would like to see adopted; probably the 'scientific tariff', which is theoretically the best, but which Freetraders maintain is unworkable amid the complexities of administration. He calls the new patent law protection in its crudest form; but wherein the crudeness lies he does not explain.

A Scandinavian named Roald Amundsen has succeeded in discovering the North-West Passage in a tiny craft with a crew of six all told, a quest in which so many great expeditions have failed. His main object was to make observations in the neighbourhood of the magnetic pole; he devoted a long period to the study of magnetism, then carefully purchased his instruments and went to the Antarctic for two years as first officer of the Belgica; only then did he buy his ship, the Gjöa, an old barque, launched at Hardanger in 1872 and with good service in the herring fisheries and sealing trade to its credit.

His companions were carefully selected. Lieutenant Godfred Hansen of the Danish Navy was navigator, astronomer, geologist, surgeon, photographer, electrician, meteorologist, magnetician; Gustav Juel Wiik was second engineer and did much valuable magnetic work, havingqualified at Potsdam Observatory; Sergeant Peder Ristveldt was first engineer and mechanic; the two mates had Arctic experience; the cook had been on Sverdrup's expedition in the Fram, and in his spare time was an ardent collector.

The Gjöa left Christiania on June 17, 1903. Cape Farewell, the extreme south point of Greenland was sighted on July 11. On August 15, they reached Dalrymple Rock near Baffin Bay, where they met the Danish Literary Greenland Expedition, and also took stores on board. A week later they reached Beechey Island, where are the graves of five members of the Franklin Relief Expedition. Here they turned south, towards the magnetic pole; and this decision it was on which their success in making the North-West Passage depended. They passed through Peel Sound and along the coast of Boothia Felix in very bad weather. Here were many unchartered islands: while at anchor here the ship was nearly destroyed by fire, due to some petroleum-soaked cotton in the engine-room igniting. (The Gjöa carried a 40 H.P. petroleum motor.) On September 9 the Gjöa passed into winter quarters at the head of Petersen Bay in King William Land. Here 19 months were spent in continuous magnetic observations. Here they met several Eskimo tribes, with whom they became very friendly. They learned the art of building snow huts which served as storehouses for their provisions. One Eskimo went 750 miles and back in six months to take a message to two ships which were wintering near his home.

There was a great variety of life; of birds of passage, swans, geese, loons, ducks, ptarmigan; the only 'stationary' animals were the Arctic fox, the stoat, and the lemming, but bears, reindeer and seals were to be had; in summer large areas were covered with flowers, and the insects included butterflies, gnats, and house-flies. A good deal of geographical work was done. On June 1, 1905, their preparations for departure began, and they left on August 19; they passed through Dolphin and Union Straits, but were soon shut in by the ice. Here there was abundance of driftwood and no lack of fish and hares. Wiik died here. On August 30, 1906, they entered Behring Strait, and next day called at Nome, where they had an enthusiastic reception.

Mr. H. W. Hoare discusses Socialism. The Socialistic ideal is a 'co-operative commonwealth'; but, so far, there has been little sign of constructive ability. 'To dogmatize,' writes Mr. Keir Hardie in 'From Serfdom to Socialism,' about the form which the Socialist State shall take is to play the fool. That is a matter with which we have nothing whatever to do. The most we can hope to do is to make the coming of socialism possible in the full assurance that it will shape itself when it does come! Moreover, as Mr. Hoare remarks, for electioneering and street-preaching purposes, it is the mark of the inferior artist to be the slave of detail. Socialism, when vague, is so of set purpose; the writings of Marx, Lassalle and Deville are not vague. Nor is Socialism an imaginary danger. 'To men who from week to week are sore pressed with anxiety as to how the two ends are to be made to meet, which message is the more likely to attract, the message that deliverance is even now at their door, or the message that by steady continuance in thrift, soberness, industry and self-reliance they may make their sons better off than themselves?' 'Organization must be confronted by organization, policy by policy, insidious flattery and cajolery by discriminating sympathy, fiction by facts. It needs devoted service, it needs men of public spirit, of warm sympathies, and of solid knowledge, men like the late Arthur Toynbee, to prepare the way, and it requires of them that perseverance in prosaic, ubiquitous, and persistent spadework without which rank weeds are certain to grow apace.'

The versatile Dr. Emil Reich has an essay on History and Character. From the article one would gather that evolution has not permeated his ideas, as it has those of most of us; he speaks of character as being unchanged for 7,000 years. One gets the impression that he is trying to show himself clever; in the process he assumes, very possibly justifiably, great ignorance on the part of his readers, but, unfortunately, the things the ignorance of which he presumes are those we all know. The average man in Britain, he says, is convinced that character is the 'surest engine of success.' That the Romans were the most successful of ancient nations

because they had a sturdier character than the Greeks—this is for the English a mere truism. Now here at the outset Dr. Reich has begun his juggling; part of the Roman character was a sense of practical justice and a talent for compromise, the very qualities most characteristic of Englishmen, yet Dr. Reich tries to slur over our memory of them. 'The stronger the character, the less it is given to compromise, or to careful balancing of circumstances and interests.' The truth is rather the reverse; only the nation of strong character can compromise with effect. The fact is that Dr. Reich seems to consider political sensitiveness something immoral; the prophets of Israel knew better. History is evidently, he says, not a contrivance made to produce things as things ought to be; Dr. Reich, if not unorthodox yesterday, is heretical, ridiculously heretical, to-day. He continues his remarkable aphorisms; 'the Spartans laid stress exclusively on character; the Athenians did not, yet both were obliged to submit to the ascendancy of Rome.' He gives as the secret of Rome's success, that 'being eminently a practical nation, the Romans had long learned the lesson of all practical life; the lesson that authority has a more complete, a more abiding grasp over men's minds than has either morality or intellect.' Yet the very lesson one would learn from the Spartans is that authority without morality is bound to decay. Dr. Reich goes on to speak of the way in which the Romans officialised character: he forgets that while character may to a certain extent be delegated it must be somewhere to delegate.

Sir Robert Anderson contributes a rejoinder on 'Criminals and Crime' to Mr. Montgomery. He considers the present prison system bad, but administered in an excellent way; Sir Edmund du Cane was responsible for it, and his influence still persists. As to the treatment of ex-prisoners, Sir Robert says that it is not 'the taint of the prison' but the taint of the crime that influences the intelligent and the thoughtful. One of the worst elements is the sneer at the work of those who are giving their lives to help discharged prisoners; its practical value is unquestionable. In London, so far as regards criminals of the class engaged in manual labour, employment can, as a rule, be found for a discharged prisoner who is both able and willing to work. As to 'professional criminals' whose existence Mr. Montgomery scouts as a figment of the imagination, Sir Robert considers Sir Alfred Wills correct, except that a considerable minority would be glad to lead an honest life if they got a good opportunity to do so. Mr. Montgomery's argument is that the professionals are just what society has made them and to punish them is unjust. If this be so, Sir Robert replies, it is an additional and a most cogent reason why the State should take them under its care. Sir Robert states that there is no obligation whatever to punish crime; the obligation which rests upon every criminal court is, so far as the law will allow, to deal with an offender in whatever way the public interests may require.

Sir Robert states emphatically that while many offenders are the product of hard circumstances, on account of which 'they never had a chance', police experience proves that these culprits usually accept their fate in silence while generally the criminals 'whose maudlin whining draws tears from the sentimental and ignorant humanitarians are the scoundrels who have sinned against light and gone wrong in spite of good opportunities.'

The other articles with one or two exceptions, are also of interest; Mr. A. H. Herbert shows that the fairies represent Picts, Finns and other early occupants of Teutonic lands; Lady Paget describes the stern discipline in a German noble family in the years before 1848. 'Can the Working Classes Save?' is answered in the affirmative by a workman. Recently a Public Trustee has been appointed in Britain; his powers are wide and his charges low. Mr. J. H. Barnes considers that the present low esteem of the theatre has been merited as actors do not now take their profession seriously. Mr. Corrance vindicates Modernism; and Mr. Churton Collins advocates the establishment of a school of Journalism at Birmingham or Manchester.

The *Fortnightly Review* for February is not so good as usual. No

fewer than three of the articles were written so long ago that they have to be apologised for; and there is very little of real value in the whole number. The best article is of a controversial kind. It is Mr. Blatchford's reply to the *challenge* thrown out in the previous issue by Dr. Crozier. Mr. Blatchford's style is exceedingly bright and forcible, his imagination is very attractive, and his argument is the right one. Dr. Crozier's challenge to socialism had consisted in defying socialists to give to 'genius' its full reward, for its share in production. This would be what he calls 'economic justice.' To Dr. Crozier's attack upon Marx, Mr. Blatchford is content to reply, that personally he has 'never read a page of Marx.' 'I got the idea of collective ownership from H. M. Hyndman,' he says: 'the rest of my socialism I thought out for myself. English socialism is not Marxian: it is humanitarian.'

Then he proceeds to his reply proper. His argument is, *first*, 'that economic justice' is impossible, because no man can express the value of a human act in terms of wealth. 'James Watt invented the steam engine......Shall we give all the millions produced by all the steam engines ever made, to James Watt, his heirs and assigns?......Are we to hand over the whole of the land values of the American continent to the heirs and assigns of Christopher Columbus? ......And who is to do justice to the descendants of Aristotle and Newton, and Prometheus and Old King Cole?' 'One of my children asked me once, "Which is worst, a giant, or a burglar, or a pleeceman?" Will some cunning economist give us in terms of cash the comparative values of an agnostic editor, a bishop, a soap manufacturer, a dustman, and a dramatic critic?'

'Gold is worth but gold;
Love's worth Love.'

Therefore strict 'economic justice' is impossible.

Second: 'economic justice' is not desirable.... The fundamental error of all anti-socialists is the error of supposing that wealth is a blessing, is the only incentive of genius, and its only possible reward. But who would ever think of 'paying' Joan of Arc or Horatio Nelson or Charles Lamb? Genius does not need wealth nor desire it; genius seeks service, perhaps honour; genius does not grovel after millions; it is too deeply engrossed in its work ......Socialism would ensure to all men the essentials to a healthy and happy human life. Give genius the essentials and he will be content.

Third: 'economic justice' is not desirable for the commonwealth. For it means the possession of great wealth, and this 'means the formation of dangerous individual power. It is the beginnings of mastership.' Mr. Blatchford quotes William Morris that 'no man is good enough to be another man's master.' 'We must be a sovereign people, and our greatest shall have our love, but not our fear.' 'Economic justice would debase the genius by fostering in him the seeds of pride and greed. It is a privilege to be a genius: it is a privilege to serve our fellow-creatures. Let us treat our geniuses as we treat our mothers, our wives, our dearest friends.' 'The ideal principle of social life....is that the strong shall defend the weak, that the gifted shall bestow his gift on others.'

'I am no prophet,' says Mr. Blatchford; 'but I think socialism will come gradually. Doubtless for many years socialism will pay some men higher salaries than others. But I hope that some day communism will arrive, and then there will be no salaries at all, and our people will begin to live in real earnest.' The maxim of his commonwealth is 'From each according to his power, to each according to his need.' 'As for us socialists, we are full of hope and vigour. We are incredulous of failure: we defy augury: we have 'hitched our waggon to a star.'

After such a conclusion one hesitates to criticise. In any case the subject under discussion is not socialism as a whole, much less the communistic form of it; and Mr. Blatchford has answered Dr. Crozier's first challenge in a sound and spirited fashion.

Mr. Courtney's fondness for international prophecy has given us two articles, the writer of each of which thinks he has seen visions of world-wide import. The first of these is

'Asia contra mundum,' by 'Viator.' Perhaps this name does not mean 'tourist;' anyhow his vision is the 'fighting unity of Asia,' and the cause of it will have been the race-riots in the Western States of America and the restrictive Immigration Laws in the Transvaal and Australia. 'Viator' enlarges upon one or two important and well-known facts. The Asiatic races though very varied can live at pretty much the same standard when they become labourers; at least the Chinese and the Indians can: whereas the Europeans, as in S. Africa, are ruinously undersold by them in the labour markets. At the same time in a place like Natal the Whites have to protect the Browns from the Blacks; and the figures of the population given are interesting—Blacks 945,000; Indians 112,000; Whites 94,000. The conclusion is that in such places, the Whites cannot be expected to protect those who ruin them economically. But, according to 'Viator,' the Indians, Chinese and Japanese require first of all opportunities for 'colonial expansion. He has hopes of Mesopotamia, British East Africa and, perhaps, the Soudan; and the idea of the development of such places by Indian and Chinese especially, seems to have a much greater attraction for the sweeping mind of 'Viator' than the development of the energies of these peoples in their own homes. 'Viator's' vision however extends far beyond the questions of to-day and to-morrow. His climax is portentous but almost consoling. Grant him five colossal possible developments; 'and then indeed the strangest dreams of the eclipse and extinction of Western civilisation *might* come true.'

The other oracular article is concerned with 'The Voyage of the American Fleet' round to the Pacific. The writer, Mr. Sidney Brooks, writes in an interesting way about the declining importance to the United States of the West Indies from a naval point of view; of the fact that Great Britain is no longer to be considered as in any sense a menace to the Atlantic; and of the fact that the Monroe Doctrine now raises questions between the U. S. A. and the South Americans, rather than between the U. S. A. and Europeans. At the same time the pre-eminence of the eastern States of the Union is becoming less apparent and the possibilities of great developments in the direction of the Pacific are opening up. Two results are bound to follow; there will be a great increase of interest in naval questions; and the Panama Canal will be a strategic necessity. 'No nation could permanently allow itself to be hampered by the tradition that of its two coast-lines, one might be trusted to take care of itself.' At the same time this article is defaced by an introductory passage which tends to prejudice the reader's mind against the judiciousness of his author. 'An old era closes as the sixteen battleships halt in their passage from the Atlantic to the Pacific; a new one will begin when they point north by west. . . . History rarely allows the spectators and contemporaries of one of its decisive moments to grasp its implications with such assurance. But there cannot be much room for uncertainty here.'

An article entitled 'A Political Side-light' by Dr. William Wallace is distinctly disappointing. It is coldly unsympathetic with the working-man's socialism; cynical towards present political parties; utterly vague in its proposals for reform; and yet, for incoherent reasons, does not hesitate to use a phrase, which ought at least to be used with respect, if it cannot be supported by scholarship,—it says this is 'a time of crisis in the affairs of the British Empire.' The sole proposal is the original idea of an 'efficiency party,' to be formed of people who read their daily papers and not the *Clarion*, and to be led preferably by one who has had practice in 'ploughing a lonely furrow.'

'A Plea for the British Composer' is chiefly interesting to the British public. It is a well-written little article speaking of the merits of many of the younger musicians of the day whom the writer considers to have truly national individuality, like Sullivan and Edgar. We need the diminution of examinations in music, and of the numbers of continental performers in England; the formation of more orchestral societies, and, if possible, a

state-aided opera and the abolition of half of the concerts now in vogue!

'A Forgotten Revolution' concerns French manners in the end of the 17th Century. 'The Race Question in Germany' is the question of the Poles, both economically and politically, their apparent disabilities and their wonderful tenacity. 'The Golden Sovereign' is a study in currency to suit the present financial crisis. 'The Smoke Problem in Large Cities' is an interesting collection of facts from France, Germany and Austria. Its suggestions are, smoke consuming appliances for the manufacturer, and briquettes for the housewife.

COLLEGE NOTES.

As this issue of the *Magazine* appears comparatively early in the month, it will now be convenient to make the acknowledgment of subscriptions correspond with the calendar month. Accordingly, the subscriptions intimated below cover only the short period between the 14th and the 29th February. It appears that, while all subscriptions have been acknowledged, the total given in January was wrong by Rs. 10. This is now corrected. The total already acknowledged is not therefore Rs. 44,831, but is as below.

	Rs.
Amount already acknowledged	44,841
Messrs. Mackinnon, Mackenzie & Co. (Calcutta)	500
Dr. P. N. Lakshmanan	200
'A'	100
Dr. G. W. Hardie and Mr. R. Ranga Rao, each Rs. 50 ..	100
Mr. M. C. Gora	30
Messrs. J. Callan, K. George, K. Koshi, L. A. Subramania Iyer, P. J. Varughese, O. Venkatarangayya, and S. Venugopala Chetty, each Rs. 25	175
Mr. Thomas Varughese	20
Messrs. E. Masillamani (2nd subscription), and A. Somasundaram Pillai, each Rs. 15	30
Messrs. B. V. Baliga, James M. Bhaktul, E. I. Itty, and C. V. Padma Rao, each Rs. 10	40
Mr. Kasi Subrahmanyam	7
Messrs. K. K. Joshua and T. M. Ninan, each Rs. 5 ..	10
Mr. A. Philipose	3
Students' Collecting Cards, *per* R. Audiseshan, Rs. 3; T. V. Rangaswami, Rs. 7; S. Subrahmanyam, Rs. 11; A. S. Venkatraman, Rs. 3, George Zachariah, Rs. 3	27

The total of the subscriptions intimated as above is Rs. 46,083. Of this amount, Former and Present Students have subscribed or collected Rs. 14,081. It has been suggested that the Students, former and present, might aim at bringing this last figure up to Rs 20,000 by the 30th June. The Bursar is most anxious that the names and addresses of non-graduate 'Old Boys' should be sent to him.

The following facts are taken from the forthcoming Report of the College for 1907:—

At the B. A. Degree Examination 187 candidates appeared from the College in the English Language Division. Of these, 115 passed, 3 in the first class, 31 in the second, and 81 in the third. In the Second Language Division 167 appeared, *viz.*, 45 in Tamil, 34 in Telugu, 10 in Kanarese, 30 in Malayalam, 44 in Sanscrit, 3 in Latin and 1 in Hindustani. Of these, 148 passed—36 in Tamil, 18 in the second class and 18 in the third; 32 in Telugu, 4 in the first class, 13 in the second, and 15 in the third; 9 in Kanarese, 5 in the second class and 4 in the third; 30 in Malayalam, 20 in the second class and 10 in the third; 3 in Latin, 1 in the first class, 1 in the second and 1 in the third; and 1 in Hindustani in the second class. In the various branches of the Science Division 216 appeared, *viz.*, 32 in Mathematics, 70 in Physical Science, 14 in Zoology, 34 in Philosophy, and 66 in History. Of these, 113 passed; *viz.*, 8 in Mathematics, 1 in the first class, 3 in the second and 4 in the third; 31 in Physical Science, 2 in the first class, 9 in the second, and 20 in the third; 11 in Zoology, 3 in the second class and 8 in the third; 23 in Philosophy, 2 in the first class, 11 in the second and 10 in the third; and 40 in History, 1 in the first class, 17 in the second and 22 in the third.

For the First Examination in Arts 188 candidates appeared from the College, of whom 97 passed, 13 in the first class, and 84 in the second.

For the Matriculation Examination 91 candidates appeared from the School, of whom 23 passed in the second class.

Of the University Prizes announced in connection with the B.A. Degree Examination, four have been gained by Students of the College. The Jubilee Medal awarded to the Native Christian who stands first in the English Language Division was gained by Mr. T. T. Matthew and the Samuel Satthyanadhan Memorial Gold Medal awarded to the candidate who stands first in Philosophy among those who qualify for the degree, was gained by Mr. P. Chenchaiya. In the Second Language Division of the Examination Mr. C. S. Chandrasekhara Aiyar gained the Prince of Wales' Medal as standing first in Sanscrit, and Mr. V. N. Viswanatha Rao the Kerala Varma Jubilee Gold Medal as standing first in the same subject among those who qualified for the Degree.

Three students of the College have passed the M. A. Degree Examination: Mr. T. B. Krishnaswami, B. A., holder of the Principal's Studentship of 1906, passed in English, with a second class. Mr. M. Gundu Rau, B.A., holder of the Aberdeen Studentship of 1905, passed in Physical Science; and Mr. K. Kunhikannan, B.A., holder of the Buckie Studentship of 1905, passed in Zoology.

M. E. PRESS, MOUNT ROAD, MADRAS.